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A Real Boy

Personal Help for Boys

Vital Information for Boys at Ages of Greatest
Danger to Mental, Moral and Physical Well-
being, with Advice, Counsel and Help
Essential to Safety in their Relations
with Other Boys. Also Hints
on the Proper Relations with
Young Girls, Embracing
Just What Every
Boy Should Know
and no More

By

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Author of "The Personal Help Sex
Series," five separate Volumes for Men,
Young Women, Parents, Boys and Girls

Supplementary Chapters on the Development of
Ideal Boyhood and Character Building

By

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INTRODUCTION

The purpose of this volume is fairly expressed in the title, "Personal Help for Boys." The authors have for many years worked with and for boys, in helping them with their personal problems. And the desire to help multiplied thousands of others has caused them to decide to put their helpful personal talks, advice, counsel and instruction into book form and send them forth on their mission of usefulness in more enduring form. All normal boys are ambitious to become strong, capable, honorable, honored and successful men, and it is for the purpose of inspiring boys with these high ideals and to guide to success in reaching them that this volume has been prepared.

The boys of today are to be the men of tomorrow. The character of the men of the future will be determined by the habits and ideals of the boys of the present generation.

The authors know from their experience of many years, in helping thousands of boys in the solution of their vital personal prob-

lems, that all boys have their temptations, and that thousands have made shipwrecks of their lives through ignorance of the fundamental principles of life. They were not told of the disastrous effects upon life and character of giving way to these temptations.

The nation is at last aroused to the fact that human life, the most sacred of all life, depends upon the proper knowledge of sex life and the laws of nature, and that ignorance of these facts is responsible for millions of mental, moral and physical wrecks. And as Bishop Fallows, the noted authority on social problems, puts it, "An enlightened public sentiment is now demanding that, as the destinies of the future race are held by the young men and women of today, they shall not continue in ignorance of the most fundamental facts of life, as were their fathers and mothers in the days past."

Apart from the vital personal talks to boys by Professor Shannon concerning their mental, moral and physical wellbeing, the talks herein by Professor Lewis and the essays on character building will furnish every boy with valuable hints, helps and suggestions toward living up to their own ideals, and inspire them with determination to do so.

This volume is one of a series of five known as "The Personal Help Sex Series," a volume each for parents, men, women, boys and girls. A certain amount of duplication has been necessary, in order to make each volume complete, which will be well understood by the readers of the other volumes.

"Personal Help for Boys" is now sent forth by the publishers on its mission of usefulness, with implicit faith that it will serve the noble purpose of guiding thousands of boys into a safe channel, and safeguard their lives and characters against the vicious influences of immoral associates, and give them such information concerning their sexual nature, organs and functions as to enable them to understand themselves, to avoid all abuses, to conserve and utilize their sex life in the development and maintenance of the divinest physical, mental, social and spiritual masculine charms; to enjoy the priceless boon of happy, contented manhood, and to come to life's close healthy, happy, useful, honored and loved.

PUBLISHER'S STATEMENT

This volume for boys contains an outline of the Story of Life, which in substance appears in the volume for parents and also for girls. Although some paragraphs are duplications and others similar in language and illustrations, they are essential, in order to make every volume complete. "Personal Help for Boys" contains just what boys up to thirteen years of age should have, and no more.

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There Ain't Goin' to Be No Core



Delighted

Personal Help for Boys

CHAPTER I

BOYS MAKE MEN

**Only
Material
for Making
Men** Boys make men! That is the kind of material which has been in use for six thousand years; the only material we have on hand out of which to make the next supply; and it looks as if we shall have to use the same old kind for generations to come. Nature and God have found nothing better for the making of men. Since they are so much older, wiser, and have been at the job so long, it looks as if we should be satisfied with their methods. Besides, we appear to be no exception to the rule found in the plants and animals all around us.

**Men Are
Grown-Up
Boys** From the study of nature, we learn that trees are grown-up sprouts; dogs grown-up pups; horses grown-up colts; men, yes, they are grown-up boys. Nature

seems to work in much the same way all along the line.

May Be Spoiled in the Making Nature also teaches us that a crooked, twisted, scarred sprout will grow up to be an ugly, useless tree; that a starved, neglected and abused pup will grow up to be a mangy, cowardly, or vicious dog; that a spoiled, mistreated colt will make a bad and ugly horse; and, yes, that the same principles are true of the boy. If he is not trained to work, study and be moral, he likely will grow up to be a lazy, stupid and wicked man. Thus we find that nature has but one method whether dealing with sprouts, pups, colts or boys. Hence if they do not live in harmony with her laws and the other laws of God, they get spoiled in the making.

Training Must Begin While Young Again, nature proves to us that to produce a perfect tree, one that is straight and shapely, which affords perfect shade or bears large, luscious fruits we must give it proper care and training, when young; that in order to develop a large, handsome, brave and true dog, we must give him proper care and attention, when young; that if we would have a perfect horse, with elastic bearing, beautiful form, gentle in disposition, well

gaited, a fast traveler, we must feed, groom and train him well, when young.

**Must
Train
Himself**

Nature makes no exception of the boy and man. If a boy would become a perfect man, he must be willing to be carefully trained and taught. A large part of this he can and must do for himself; for he needs to get a true idea of what it takes to make an ideal man. The desire and purpose to live the life that will enable him to reach high ideals and give great service to the world, must daily be encouraged to grow within. So also must he willingly submit to be trained and taught by those who are older, wiser and have had larger experience than himself.

**Boys
Imitate
Men**

All boys want to be men and imitate men they admire. They look at men, and decide what man they would rather be like. The pity of it is, they can not discriminate between a manly man and a well dressed, poor excuse of a man. One who has only animal courage, an attractive manner, but is big and good to look at, may have some bad habit, which does him harm and is injurious to those who associate with him. It seems almost natural for a boy to admire such a man,

to mistake his vice for a manly act, and so believe that if he could do the same thing it would make a man of him.

Tried to Act Like a Man A small boy personally known by the author, when about seven years old and living on a farm, got the idea that if he were permitted to ride a big horse and take a sack of corn to mill, he would be quite a man. His father was a large man and did this. He reasoned that it would make him a man to do the same thing his father did. So it was a happy day when his father balanced a sack of corn on the horse's back, placed him on the horse behind it, and started him to mill. As he rode along the streets of the village, all of the boys and girls, men and women seemed to be out on purpose to look at him. He could almost hear them say, "Yonder goes Johnnie to mill. See what a big man he is!" That boy had never felt more like a man than he did that morning. Yet what do you suspect happened on the way home? His sack fell off. He wasn't a man after that, but felt like a boy with a broken heart. He cried like a boy, and acted like one. For several weeks he was willing for others to consider him a boy.

Sad Experience of One Boy It is perfectly natural for a boy to have spells of wanting to be a man. So it was not long before this boy wanted to be a man again. This time he had a boy friend to visit his home who was some three years older than himself. His friend was three inches taller, twenty pounds heavier, and a few grades higher in school than he. While these boys tramped over the fields, climbed trees, and played together, our little friend had to listen to a constant string of oaths and vulgar language, that poured from the lips of his visitor. Now, this boy had been taught that swearing was a very great sin. If he had heard a little, dirty street urchin, or an old, bloated, swaggering drunkard swearing, he would have felt disgusted, but this was wholly different, and it sounded very decent to him. The boy who swore wore good clothes. He was a member of a cultured family, having wealth and influence, and these advantages seemed to change the very nature of his profanity.

Tries to Imitate Older Boy Before the day was over, our little friend came to think that the great difference between himself and the other boy was that he did not know how to swear. He

felt that if he could swear like his visitor, he would be taller, heavier and brighter. So he decided to try it. As they passed the back porch, returning from the fields, he made the effort of his life, and out came a big, ugly, clumsy oath. He was much frightened and his heart came up and seemed to get stuck in his throat. His conscience also gave him trouble. He was sure in an instant that God had heard him, and was insulted, and that he had dishonored his father and mother. Glancing over his shoulder, he saw his mother on the porch, and from the expression on her face, knew that she was deeply grieved. After the visitor left and our little friend had danced to the vibrations of a peach tree switch, he decided that swearing had not made him a man and the results cured him of the desire to swear.

A Vicious and Sinful Habit A majority of boys and men who use profanity, began as that boy did. Thousands of boys have been deceived by this sin, for it has never made one of its victims more manly. If a boy can take the name of the Lord in vain and be manly, his mother and sister may do the same thing and be perfect ladies. No one can give a good

reason for taking the name of God in vain. Intelligent people are supposed to know what they talk about. Idiots are not supposed to know what they say. No one man or boy in a hundred, who swears, understands and means what he says. The words he uses are a call upon God to send something or some one to hell. No manly boy, in his heart or soul, wants any bad or evil thing to come to any person. He does not understand or mean what he says. He would be filled with sorrow if his call or prayer were answered. Few swearers thank God for blessing, or ask him for help to be manly, but they incessantly ask God to do some idiotic or cruel deed. If swearers did as much of the right kind of praying as they do of the wrong kind, they would be the purest of saints.

Meets Older Boy The boy referred to in the foregoing incident, while visiting with his mother among relatives who lived many miles from his home, had an interesting experience. The journey was made on horseback. He slept so well, after a full day's ride, that he did not wake early the next morning. He was greatly surprised to learn that his cousin, a boy of fifteen, had been hunting in

the woods, and had killed several squirrels before breakfast. This seemed a wonderful achievement, and our little friend looked upon his cousin as a hero.

An Experience with Tobacco Breakfast over, while making expeditions over a large farm, these boys became fast friends. They finally came to a large barn, filled with tobacco. The boy who lived on the farm pulled off a leaf of tobacco, rolled up a shapely cigar, lighted it and began smoking. As the small boy saw the smoke pour from the mouth and nose of his cousin, he whispered to himself, "Now, I know why you can kill a lot of squirrels before breakfast. I wish I could smoke, for then I, too, could shoulder a shotgun and kill squirrels." Smoking now seemed to the boy the only sure route to manhood. So he selected the largest leaf that he could find and went into the cigar making business. In his hurry he did not remove the stems and when he had finished rolling it up it resembled a big stick more than a first-class Havana. The older boy noticing that he could not get the thing in his mouth said, "You take my cigar, keep it going a few minutes and I will make

one for you." He kept his cousin's cigar going for about three minutes, and then it kept him going for about three hours. He was so sick that he scarcely could walk back to the house. His mother and friends were greatly frightened, and his cousin's face was pale as a sheet. The nearest physician was ten miles away. Many remedies were used, but no relief came. Finally, his uncle's aged father said that the best remedy used by the physicians of his day for a sick stomach was a sweetened toddy. The sick boy had been taught that tobacco was a great evil and that whisky was still worse. He reasoned like this: "If whisky is worse than tobacco, which has come this near killing me, the remedy they offer will finish the killing." He preferred to die from the tobacco, rather than take the toddy and die anyway. Because he remembered his experience with the peach tree switch, he would not confess to the smoking, which he decided to keep secret. However, as he did not want to die, he turned Christian Scientist, denied being sick and soon recovered. Fortunately this boy had sense enough to know when he had tobacco enough.

**Dangers of
Influence**

Perhaps you will meet with few greater temptations in life than the desire to use tobacco. Boys and men you know, fine looking fellows, smoke or chew and will try to get you to do likewise. Occasionally you may see teachers or ministers use tobacco; and often find that it is used by doctors. Possibly your father may use it. From the time a boy learns that many of the men whom he admires and respects use tobacco, he may resolve to use it when a little older. He can not then see the waste of money by the habit. Neither does he understand the physical, mental or moral injury that is sure to follow its use. Nor, because men, who otherwise are clean in person, and careful in dress, use it, can he see that it is a filthy habit. It is hard to convince him that it will injure the health, because he knows physicians who smoke or chew. It takes the mental development, which comes with years, to make him grasp the fact that many men die of a tobacco heart; while the nervous system is greatly injured and many diseases developed by use of tobacco.

**Appearances
Deceptive**

No boy wants to imitate the dirty, ragged, ignorant, tobacco using wag on the street corner. He wishes to be

like the man who is dressed in broadcloth, wears a fine beaver hat, carries a gold headed cane, wears a diamond ring, diamond shirt studs and smokes a ten-cent cigar. The good looks and appearance, fine clothes and prosperous bearing of the tobacco-using gentleman place a premium on the use of tobacco to the young boy, who so easily can be deceived by appearances.

**Tragedy of
the Cigarette
Habit** The worse use of tobacco is smoking cigarettes. If a boy falls into that habit before he is fourteen, he never develops to his best in body or mind. You will understand this better when it is taken up in another chapter. The boy who uses tobacco does not make the best progress in his classes. This has been tested in a number of our military and naval schools. Boys who use tobacco soon find themselves changing in thoughts and habits. They gradually lose respect and courtesy for older people, girls and women; become careless and negligent in dress; begin walking with a swagger, take on the manner of a braggart, and often grow quite foolish and ridiculous in other respects. After these changes in a boy, there is a short road to dishonesty and to other bad habits. For these

reasons many business men are now making it a part of their business policy not to employ boys or men who are cigarette smokers. The cigarette fiend is to be pitied and cared for like the mental "baby" he is, for he is changing into an intellectual and physical weakling. This seems very sad when he might have developed into vigorous, red-blooded, courageous American boyhood.

Other Sins Follow Cigarette smoking often paves the way to dishonesty, gambling, disobedience to parents and other sins. A boy with that habit will get where he seems to delight in doing wrong and in inducing other boys to do wrong. He has become a weakling, and the public is coming to recognize and treat such boys as weaklings. No boy, with the right spirit, the spirit of a manly fellow who can do things, wishes to be pitied by men and women. He wants to be respected, admired and recognized as a boy who will become a useful and noble man.

Which Course Will You Choose? Someone has said, "A dead fish can float down stream; but it takes a live one to swim up stream." Any kind of a boy can float down the stream of life, have what he calls a good time, destroy his body,

debauch his mind, become a victim of disease, die and never be missed. It takes a boy with a strong, healthy body, a sound mind, a pure heart, a clean life, a brave determination and a faithful spirit to become a perfect man. Every boy needs even more than a strong will and the help of interested and faithful friends, if he would resist the temptations that are certain to meet him. He should live a Christian life. He needs help from God all the time, day and night. A good boy is the foundation for a good man.

CHAPTER II

SOMETHING BOYS WANT TO KNOW

Parents the Natural Teachers As a rule, the young of lowest animals are able at birth to crawl or walk, and, in many respects, to take care of themselves shortly after birth. This is not true of children. They must have someone to care for them immediately upon birth, and after, if they are to be kept alive. Children are born with a capacity for receiving knowledge through feeling, smelling, tasting, hearing and seeing. But the baby has no knowledge at all to begin with. To get knowledge in the right way and of the right kind, a child must have teachers. Parents are the natural teachers of babies and children, and it is one of the most natural things in the world for children to have confidence in and love for their parents.

Children Ask Questions Very early in life children begin to ask questions. This is because their minds are developing and is one of the best ways of learning things they want to know and should know. Very early in life children

become interested in the origin of things. They ask where the rain comes from, why does the sun shine, who makes the clouds and where the snow comes from. Sometimes they ask much more difficult questions than these and wonder why their parents can not answer them. They also ask very serious and embarrassing questions, and at times quite silly ones. As a rule, the child is honest, sincere and deserves to be treated kindly. When about four years old, he becomes interested in kittens, calves, colts or other animals around him, and naturally wonders where they come from. Later, he begins to wonder where he came from. These questions are as pure and intelligent as any child could ask. It means that his mind is rapidly developing and that he is beginning to think for himself. It is very important that his questions be answered truthfully and intelligently.

Things a Boy Should Know It is the author's purpose to tell you in a pure, interesting way, about God's beautiful and wonderful plan of bringing baby plants, oysters, fish, insects, birds, animals and man into the world, with other things about yourself that you want to and ought to know.

CHAPTER III

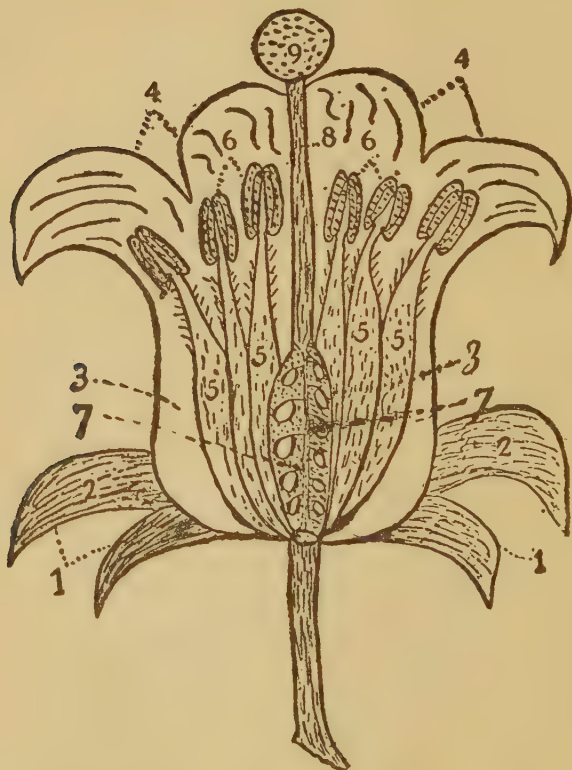
STORY OF LIFE AMONG THE PLANTS

A Beautiful Story We are beginning the interesting story of life. Like all other boys you have become interested in the origin of plants, the coming of animals and human beings into this world. Like many boys, you may have been told by, or have asked sinful and ignorant boys and men about your birth. If so, you likely received only half truths, clothed in impure language, which filled your mind and tarnished your soul with impure thoughts. These stories of life are designed to give the purest truth, and to correct any evil that may have come to you from wrong sources. You know there are many things that should be done, and are right and proper for us to do under certain conditions, which might be wrong for us to do under ordinary circumstances. For example, boys and girls, men and women should bathe their entire bodies, but it would not be right to take the

bath when a member of the other sex was present. We wear clothing to protect our bodies and to keep them from being exposed to public view. This is done because our bodies are pure and sacred and we should have the greatest respect for them. One of the most delicate, pure and sacred bits of knowledge that can come to a boy is in true stories of life. Because of this, small children should not talk with any one, except father and mother, about how animals and children are brought into the world.

**Story of
Plant
Life** This drawing of a flower will make it possible for you to understand the story of God's plan for bringing into the world all vegetation that comes from seed. When you are old enough to study a science, called botany, you will learn that all of the parts of plants, grasses and trees have names. In this drawing we have only the flower, and all its parts have names. The outer circle or whorl, that in many flowers looks like little green leaves and in other plants is highly colored, is called the (1) calyx. The separate parts of the calyx are called (2) sepals, and are grown together in a circle and appear to be one.

**Essential
Organs of
the Flowers** The next circle or whorl of parts that usually is so beautifully colored is called the (3) corolla. The division



or parts of the corolla are called (4) petals. Sometimes the sepals are united so that the calyx appears to be made of one sepal. At

others the sepals are entirely divided. This is also true of the petals that form the corolla. While the sepals and petals are the most attractive and beautiful parts of the flower, they are by no means of the greatest importance. Let us now examine these central parts, which are called the essential organs of the flower. This means that they are the most important parts of the plant; the parts which are used in bringing the next generation into the world. If the first plants made had not had these essential organs, there never could have been a second generation of plants. Since all animals get their food from the vegetable world, and lower forms of animal life feed upon vegetation, had there been no more vegetation, all animals would have died. And as human beings get all they eat from the plant and animal world, if there had been no more plants or animals brought into the world, all human beings would have starved. If God had failed to give the plants their essential organs, this world would have been a barren waste with no green carpet of grass, golden harvests, delicious fruits, swimming fishes, singing birds, playful animals, frolicking children, no living thing.

**The Father
and Mother
Parts**

In the study of flowers you will learn that the essential organs are frequently referred to as the organs of sex, the reproductive organs, or the father and mother organs. The organ in the center of the flower is called the pistil. This is the mother part of the plan and has the mother nature. In some plants each flower has more than one pistil or mother organ. The pistil has three divisions. At its base is the (7) pod, more correctly called the ovary, which contains the seed. On top of the ovary is a slender organ called the (8) style, on top of which is a spongy enlargement called the (9) stigma. The stigma, style and ovary form the mother part of the flower. Around the pistil you notice some slender organs. These are the father parts of the flower, and are called the (5) stamens. The father nature of the plant is centered in these organs. On top of them are porous bodies called (6) anthers. These produce a fine powdery substance called pollen. The tiny pollen grains can be seen with the eye and rubbed off with the finger. After the pollen ripens, it is carried off by the wind, gravity, or by insects and humming birds to the stigma of the pistil, where it enters

and passes down through the style to unite with the seed in the ovary. When this occurs, the seed is fertilized, and will reproduce its kind.

Parts Unite and Become One In this way you see that a tiny particle of the father nature and the tiny seed of the mother nature unite and become one. These fertilized seed ripen and fall to the ground, or they are gathered and planted or sown in the soil. The spring sunshine and rain cause them to sprout or germinate. A few days later baby plants show their tiny heads above the ground. This is the law, the manner and method of the coming into the world of all grasses, plants, vegetables, weeds and trees which bear seed.

When God created the first of all kinds of vegetation, he commanded them to be "fruitful and multiply." In this story, the way in which grown-up plants and trees obey this command has been explained.

How Corn Is Developed Consider the corn. The ear of corn, including the cob, grains, silks and shuck forms the mother organs. The tassel of the cornstalk is a collection of father parts. These father or sex organs of the cornstalk produce millions of grains of pollen. The wind and gravity scatter these grains in

every direction, and there being so many of them, the tiny end of each little slender silk, leading off from a grain of corn, will be able to capture at least one, which the silk threads convey to the grains of corn. If the silk is destroyed and the forming grains fail to receive the pollen, they will not be fertilized, nor develop properly. The undeveloped grains would have no life and if planted could not sprout or germinate. This is true of all seed.

Plants Have Father and Mother Parts From these illustrations we learn two great laws. The first is, every baby plant that comes into the world must have a father and mother. The second is that the father nature in the pollen grains must unite with the mother nature in the seed, if baby plants are to come into the world.

The Embryo of Baby Plants When the father and mother natures unite in the seed, it is said to be fertilized, which means that it then possesses independent life. This is dormant or inactive, and it will remain so until the warmth of the sun and moisture stirs the life into activity. Place some corn or beans in a moist, warm place and they soon begin to

swell, later they split open, and then a tiny sprout appears. If you open one of these seeds after it has swollen, you will find the tiny beginning of a future baby plant. This is called the embryo.

**Nature of
Plants
Differ** In a large majority of plants, the father and mother sex organs are located in the same flower. In some plants, as the corn, the male organs are in one place and the female organs in another. Now and then we find plants and trees, which bear flowers, yet have only male organs. But they can not bear fruit or seed. On another plant or tree of the same kind the flower will have only female organs, and it can bear only imperfect fruit or seed. However, if the wind or insects carry the pollen from the male plant or tree to the flowers of the female plant or tree, then the fruit will develop perfectly and the seed be fertilized.

**God's Plan
Pure and
Noble** In this little story we have told you of God's plan and system of clothing the earth with beauty and sustaining animal and human life. When we admire a beautiful bed of flowers, or a blossoming tree, gather a bunch of flowers to wear on our person or give to a friend, the papa and mama

natures are uniting to produce little plants. We would indeed be stupidly ignorant and miserably depraved, if while looking upon these flowers in their freshness, fragrance and beauty, we entertained impure thoughts about God's method of plant reproduction, active in the flowers before us.

CHAPTER IV

STORY OF LIFE AMONG THE OYSTERS

Oyster Nature Explained Oysters are soft animals protected by large and heavy shells, in which they live. Very strong muscles securely fasten them to the shells, which they can not leave. The shells of living oysters are cemented together, thus forming great beds at the bottom of bodies of water adapted to their nature and needs. Obviously, therefore, the oyster is one kind of animal, which can not leave home to go on a visit. Because this is true, God gave to each oyster both a father and a mother nature. In the plants we say that little seeds were formed in the ovary and grains of pollen by the stamens. In the ovaries of the oyster little eggs are formed. A milky substance, called milt, containing many tiny sperm cells, is formed by the father parts of the oyster.

How Oyster Eggs Are Fertilized When the eggs of the oyster mature, they break through the delicate membrane of the ovaries, and as they float

out from the shell, pass through milky water containing sperm cells expelled by the father organs. In this way, the sperm cells find opportunity to unite with and fertilize the eggs.

The fertilized eggs become attached to a stone or shell. In a few days they hatch, and the baby oysters at once begin to form shells about their bodies. The oyster can not run, fight or hide from an enemy. The heavy, hard shell, in which it lives, is its only protection.

Unfertilized Eggs Will Not Hatch If an egg of any oyster fails to receive a sperm cell, it will have no life, and no baby oyster would be hatched from it. Such eggs are not fertilized, and so will not hatch.

You will notice that the same laws alike govern the oyster and the plant. Every baby oyster must have a father and a mother, whose natures must unite in the egg, in order that the oyster may reproduce its kind.

CHAPTER V

STORY OF LIFE AMONG THE FISH

**Fish
Nature
Explained**

We now are taking up the story of life in the fish. In the spring of the year thousands of little eggs are formed in the ovaries of a mother fish. When these are full grown and the ovaries ready to release them, the mother fish, followed by the father fish, swims from the deep water of the stream, river or sea, in which she lives, to some shallow, protected place. Here the mother lays her eggs in an albuminous substance like the white of an egg, which spreads out in a film thin as tissue paper, holding the eggs, one in a place and close together. Swimming several feet, or even yards, behind the mother fish, the father fish is expelling from his body milt, which contains sperm cells. In this way sperm cells sink down through the water, unite with and fertilize the eggs. This milt is created in the sexual glands of the male fish, called testes.

**Eggs
in Vast
Numbers**

Among the lower animals, where life is not so valuable and there is little or no interest and love among the parents

for their eggs and young, and the mother is careless as to where she deposits her eggs, the father is careless in the duty of fertilizing them, nature causes the mother to produce myriads of eggs. The female codfish has been known to lay seven million eggs in a single season. Because of such carelessness, thus exposing the eggs to be eaten by other fish, water birds and animals that feed on fish eggs and small fish, if nature did not impel the mother fish to lay her eggs in vast numbers, rivers, streams and seas soon would be without fish.

**No Love
Among
Fish** Fish are very low in the scale of life. They have no power by which they can recognize or love their young. They do not suffer in bringing their young into the world, or in caring for them here. Because of this, all little fishes grow up and never know or enjoy the presence or acquaintance of their parents. Interest in and love for the young grows out of suffering and sacrifice. Since the parent fish undergo neither, it is impossible for them to have interest in and love for their young.

CHAPTER VI

STORY OF LIFE AMONG THE INSECTS

**Nature
of Insects
Explained** There are many varieties of insects and they differ from each other in many ways. There are resemblances, which make it possible to classify them as insects. We have the annoying, disease carrying house fly and mosquito; the industrious ant and bee; the fighting wasp and hornet; the destructive moth and beautiful butterfly. It would require much space to tell of the way they have of building nests or making homes for the protection of the eggs, and young, and their methods of providing and preserving food for them before they are hatched. The interest the parent insects show in the protection of their eggs, and in the provision of food for their developing young before they make visible appearance, is the dawning of that instinctive parental love you will enjoy studying, when we come to the stories of life among birds, animals and man.

**Provide
Food for
Young**

The mother parts of plants drop their seed carelessly on the ground, and many of them are eaten by birds or otherwise destroyed. If the plant seed is valuable, there are not so many of them and they usually ripen but once a year. In the same way the oyster and nearly all fish carelessly expel their eggs.

**Parental
Interest in
Young**

A few varieties of game fish will whip or brush out with their fins and tails, a kind of nest in the sand for their eggs. This is the first parental interest that we find, and then only for their eggs. All insects either find a place where there is food for their young, or they build a kind of a cell nest or home for their eggs, and fill it with food and seal it over, so that, when the eggs hatch, the forming young will be supplied with food until they are ready to leave the cell. Among these insects, such as the house fly, which deposits its eggs in decaying vegetables or animal matter, upon which the young will feed, no interest is taken even in the eggs after they are laid. Among the insects that labor in building a cell nest for the egg and in filling it with food for the growing life within the cell, the parental interest lasts much

longer. The bee, wasp and hornet will fight for the protection of the eggs or unseen life in the little cell-nests. But insect parents show no interest in their young after they make their appearance from the nest or home. Among all of the animals, the insects are the only kind whose young are as large when they come into the world as when they are matured.

Among the plants the seed are fertilized while in the ovaries; but oyster and fish eggs are fertilized after they leave the ovaries. Fertilization must take place while the seed and eggs are tender and soft. Otherwise a tiny grain of pollen can not unite with and become a part of the seed, and the sperm cell can not unite with and become a part of the egg. Now, it is quite clear to you why seed must be fertilized while in the ovaries of the mother parts of grasses, plants and trees, and why oyster and fish eggs are fertilized after they have been expelled from the mother organs into the water.

**Developing
Higher
Forms of
Life**

Among the insects it is not possible for the eggs to be fertilized after they are laid. The reason for this is clear, when we understand that life is becoming more and more precious as we pass to

its higher forms, and so naturally calls for better protection to the eggs and young. Since the sperm cells of the father insects can not penetrate the tough membrane of the eggs after they are laid by the mother insect, nature must teach the father and mother insects how to place their bodies against each other so that the eggs may be fertilized, while they are tender and soft in the mother's body. You may have often noticed two flies with their bodies in contact with each other. The eggs of the mother were then being fertilized.

How They Mate Fish do not pair off and live in families. Among the spiders, lizards, snakes, many of the insects, crawfish, frogs and toads there is a tendency, at certain seasons, for the male to select a female, with a view to making a home and creating a family. In many cases they leave each other as soon as the eggs are laid, in all other cases as soon as the young are brought into the world. So in these low forms of life we see that the love of mates last but a very short time.

CHAPTER VII

STORY OF LIFE AMONG THE BIRDS

Bird Nature Explained In studying birds we find that they have a family life, with home instincts. The father and mother birds, for a number of months each year, live very happily with and are most loyal and true to each other. It is believed that in many varieties of birds the same male and female remate for years or for life. Once mated they go about finding a location for nest, and then to selecting materials for and constructing the home, which is to be a receptacle also for their eggs and young.

How Their Homes Are Made There seems to be a universal love for birds. They are so interesting in their positions of rest, posing and flight, so attractive in form and plumage, and many of them sing beautifully. The spring is the time of love making, mating and home building among the birds. The male is wonderfully attractive in his brilliant colors and taking

ways; the quieter and perhaps more industrious mother bird does not so appeal to us, as does her brilliant companion. The home making, among the different kinds of birds, is as intensely interesting. The partridge and lark find a protected place on the ground for their nests, while the swallow likes the chimney better, the pigeons house their eggs and young on high and protected places in barns. Wild ducks and geese build their nests in the high grass and weeds on the edge of a lake. The woodcocks and woodpeckers make their homes in dead, rotten or hollow limbs. A large majority of birds build their nests in bushes and trees. The cuckoo lays her eggs in the nest with those of other birds, and rids herself of the trouble of hatching and rearing her young. One feels a natural contempt for the cuckoo.

**How Bird
Eggs Are
Fertilized**

In every female bird there are two ovaries, in which at certain seasons little birds are formed. From each of these ovaries there is a tube leading to the surface of the mother's body. For the same reason we found in regard to insects, the eggs of birds must be fertilized while they are soft, tender and in the mother bird's body.

In the fertilization of the egg nature teaches birds the same lesson taught to insects.

How Baby Birds Are Created As it grows in the mother bird, a hard, thick shell covers the egg for protection. The building of the nest takes place while the eggs are forming in the body of the mother bird. When the nest is completed, she lays one egg a day in it. These eggs must have a certain amount of heat to hatch them. But those of some kinds of birds require no more than what they get from the sun. The eggs of other birds need much more heat, which is supplied by the mother bird's body as she sits on them. The warmth from her causes the tiny fertilized cell in the egg to develop into a baby bird. While the mother bird keeps the home, the father bird does his share of home making by gathering fresh berries and worms and carrying them to the mother bird. He also brings her water, perches himself on a nearby limb, while he chatters and sings to the mother on the nest. Each day, also, he occasionally takes her place and thus gives her rest and time for exercise.

How Baby Birds Are Raised As soon as the little birds are hatched, the parents are busy from sunrise to sunset collecting worms and insects

and feeding their babies. As the birdies grow larger and older, in a way we do not understand, not being "up" in bird language, the parent birds teach their babies the danger of men with guns, boys with stones, and of cats and snakes. When they are well grown, the parents have a most exciting time teaching the young birds to fly. During the remainder of the season, and until the following spring, the old and young birds will live together as a flock or family. Often many families thus live in one large flock. When the next spring approaches, they again mate, build homes and raise families.

CHAPTER VIII

STORY OF ANIMAL AND HUMAN LIFE

**Human
Nature
Explained**

We now come to the last story of life, that of the higher animals and man. In this we will find some striking resemblances to, and interesting variations from the stories already studied. All along the ascending scale of life we have found, among the seed producing plants and egg producing animals, male and female organs of sex, and also that the male organs of sex produce pollen in plants and sperm cells in animals; while the female organs of sex in plants produce seed and eggs in animals.

**A Brief
Review**

The stories studied have made clear how the seed and pollen must unite before the little plants are produced; and how the egg and a sperm cell must unite before a baby oyster, fish, insect or bird can be produced. You have been told how and why the seed are fertilized in the ovary of the mother part of the plant, the eggs of oysters and fish while they are yet in the body

of the mother. The last fact is equally true of the higher animals and man. In order that young may develop and come from the fertilized seed of plants, the seed are deposited in the soil. In order that young may be developed and come from the fertilized egg of a fish or oyster, the egg is deposited in water. In order that young may be developed and come from the fertilized egg of an insect or bird, the egg must be placed in a specially prepared cell or nest.

Among the higher animals and man, life becomes more and still more precious. Hence the greatest wisdom and care must be taken in providing for the protection of the egg and the embryo. In the higher animals, and man, as among the lower animals, life begins in the fertilized egg of the mother, which is formed by an ovary. In the females of the higher animals and man God has placed a little nest in the mother's body, called the womb, in which the fertilized eggs grow, develop and take on form, until the baby is old enough and strong enough to be born.

How Lower Embryo's Life Is Fed A few days after the seed has been planted, it sprouts. When the stem shows its head above the soil, that is the

baby plant. The earliest stage of life in the plant, oyster, fish, insect and bird is the embryo. The mother part of the plant stores up food in the seed and the developing embryo is nourished by this food until the roots are formed, and have grown down into the soil, from which they take up nourishment. Later the leaves absorb food and moisture from the atmosphere. In this way the embryo and baby plant are fed. Very little food is stored in the egg of an oyster or fish for the embryo. The eggs hatch in a day or two after they are laid and the tiny young must make their own living. While the parent insects store little food in their eggs, they always lay them where there is food, or build and fill cells with food before depositing the eggs in the cells. Many insect eggs hatch in a few hours or a day. Then the beginning life grows and develops from eating the prepared food. All mother birds store up quite a quantity of rich, nutritious food in their eggs. In a bird egg, the mother nature is contained in a tiny cell called the germ cell. All the rest of the egg is food for the embryo until the egg hatches. When a sperm cell from the father bird unites with the germ cell in the forming egg in the mother

bird's body the germ in the egg is fertilized. When all the eggs in the mother bird have been laid, she sits upon them for a number of days or weeks. Very soon the fertilized cell begins to grow and this growing life is called the embryo. For a number of days or weeks the embryo is feeding upon the food stored in the egg. By the time it has used all the yellow and white food in the egg, it is large and old enough to peck its way out of the shell, the breaking open of which by a little chicken we call hatching.

How Human Embryo Is Fed Among the higher animals and human beings, the embryo begins with the fertilized egg in the womb of the mother, and receives air, water, food and life from the mother's blood through a duct, called the placenta. It is connected with the body of the embryo at a point called the navel. The navel indicates the point where you once were connected with your mother.

Animal Babies and Human Babies The young of higher animals and human beings are very frail when born. For many weeks and months they are fed on milk formed by the mother's breast. In the higher forms of life also, the birth of the young

is attended by greater sacrifice and suffering than in the lower forms of life. For years human parents must labor and sacrifice to care, provide for, and educate their children. In these life stories you have seen that the interest and love of parents for their young is measured by their sacrifice. In the fish there is no love or interest; very little in the insects; more in the birds; in the animals, more still; but it is in human beings that parental love reaches its climax.

**An
Interesting
Story**

We close this story by telling you one which a mother told her little boy. One morning this mother noticed her seven-year-old son playing rather roughly, just as any boy might, with the pet cat of the house. So she said, "Son, be gentle and kind in playing with old pussy."

"Why, mama? Why not play with her as I have done at other times?" he asked.

"Son, mama can not make the reason plain to you now, but if you obey me, in about ten days I will tell you an interesting, beautiful story that will make the reason plain. Then you will be very glad that you obeyed," was the mother's reply.

"Mama," inquired the inquisitive little fellow, "why can't you tell the story now?"

"Son," she replied, "mama would be glad to do so if she could, but the story is not yet finished, and you would not enjoy hearing part of it now and then having to wait ten days for the rest of it, would you?"

**The
Discovery**

The boy consented to wait until she could tell him the whole story. As the days went by, the mother tells us that with pleasure she observed the unusual care and kindness shown by her boy in playing with the cat. One beautiful morning her boy came rushing into her room, all excited, perfectly elated with joy, and invited his mother out to see what he had found. The mother anticipated his discovery, but anxious that he might have all the honor and pleasure, she sprang to her feet and offered him her hand. He took it and proudly led the way to the back porch. When they stepped to the ground the boy turned about and pointed with his finger under the floor. As the mother turned and followed the direction of his finger, she saw the mother cat and four playful kittens basking in the sunlight. He bragged about having found them, called his mother's attention to their

color and markings and claimed two as his own. After a while the mother and her son sat down on a rustic seat nearby, side by side, where they still could see the cat and kittens.

Finally she said, "Son, do you remember when you were playing rather roughly with the old cat, and I asked you to be kind to her?"

"Yes, and you told me you would tell me a beautiful story in about ten days, which would make it all plain to me. Say, mama, can't you tell the story now?"

Ready for
the Story

"Yes, son, it is finished now and I am going to tell you one of the purest, sweetest stories a mother ever told her boy. Ten days ago those little kittens, tender and helpless, were in the old mother cat's body. If you had been cruel and rough, you might have injured her and the little kittens also. Then they might have been born deformed or dead, and if mama had told you that you caused their injury, you would have regretted it very much. But, now you see that they were well born. When born, their eyes were so tender that sunlight would have put them out or made them sore for months. In some way, nature taught the mother cat how tender the kittens' eyes would be; so about ten days ago

she went back under the dark floor and gave birth to them. When they were born their eyelids were closed so as to keep the light out. But as they grew and their eyes became stronger, the eyelids gradually opened, a little at a time, and then a little more; admitting a little light and then a little more; and the old cat would bring them a little nearer, and then a little nearer, until their eyes were fully opened and now they can look up to the sun as well as you.

Asks a Sacred Question "By this time," the mother said, "I saw that my boy was anxious to ask a question and I was just as anxious for him to do so. I believed he was going to ask the question God would have him ask me; which my mother heart longed also to have him ask. As I looked into his upturned face and blue eyes, out burst the question which would challenge the purity of an angel to ask, 'Mama, was I once in your body?' Yes, son, you started as a tiny egg in a little nest or home underneath my heart. For two hundred and eighty days, nine full months, you were forming and growing in my body. Mama knew that you were there and loved and prayed for you before she ever saw you,

and was careful not to meet with an accident lest you be born deformed or dead. Mama was careful to drink the purest water, breathe the freshest air and eat the best of food, for she had to furnish your little body with these materials through her blood. And mama knew about the day when you would leave your little home and come into this world. When you were born and air rushed into your lungs, you cried. Though mama had suffered much while you were being born, when she heard your baby cry she was thrilled with a joy, known only to a mother when she feels that her child is born alive.

**Mother's
Love**

“But, son, when born, you were so tender and helpless that if mama had died and no one else had been present to have cared for you, you would have died too, in a few hours. God might have searched heaven over and he could not have found an angel who could love you as much or care for you as well as could mama. And in all this world no human being could have been found who would have loved and cared for you as did your mother. In those days of babyhood, mama fed you at her breast, held you in her lap, fondled you in her arms, and sung lulla-

bies to you. Sometimes you would have colic, your little body be racked with pain, and all night you would cry. Then mama walked the floor, held you in her arms, rubbed your aching body, sung lullabies to you and refused to sleep until you were well.

**Love for
Mother**

“By this time,” said the mother, “my boy had climbed upon the rustic seat, thrown his body over against my shoulder, his arms were encircling my neck, his lips pressing my cheek, tears were running down his cheeks, and he was saying, ‘Mama, I am so glad you told me this story. It is the sweetest story you ever told me. Somehow it has made me love you better than I ever did. Why, mama, I didn’t know that for a long, long time I was a little part of you. I never knew before that you loved and prayed for me before you ever saw me, were so anxious that I be well born and had to suffer so much when I was born. I will try never to tell you a falsehood or disobey you again.’ ”

**Honor
Father and
Mother**

Do you not see how much better it was for this boy to hear the story of life from the pure lips of his loving mother, rather than hear it first from some ignorant person? Well, this is the story of your life. You

will never know how much your mother suffered in bringing you into the world. Then your father and mother have made many sacrifices for you and they are deeply interested in your future. If you should make a failure in life, turn out to be a bad man, I am sure that their old days would be spent in grief. How can you pay your mother for her suffering and your parents for their sacrifices? If you try to be a good boy and to grow up to be a good and useful man, with a noble character, every time your parents see or think of you, they will be thrilled with joy. Will you not then promise yourself and God that by his forgiveness of the past and help in the future, you will be the boy and make the man he would have you be? When you have done this, will you not go and kiss mama and tell her you love her more than ever before, and that you are determined to live a life, win a reputation and build a character, which will be an honor to her all of her days?

CHAPTER IX

PERFECT BOYS MAKE PERFECT MEN

Organs of Sex

You have read and enjoyed the stories of how the baby plants, oysters, fish, insects, birds, animals and human babies are brought into the world, and have learned that all living plants and animals were given organs of sex for the purpose of increasing their kind. While this is the essential purpose of these organs, they have another important function. Without them no plant, animal or human being could become perfect.

Have Two Functions

Children are born with organs of sex, which have two very important uses. First, they help a boy to become a perfect man. Second, when he has grown up to a matured manhood, these organs make it possible for him to become the father of perfect children.

These Organs Are Pure

They are as pure, too, as other organs of the body. We should never think or speak of them as our shame or

as sinful. They also have their correct names, which are as pure as the words mother, sister, Bible, heaven, angels, or any other word in the English language. Their true names may be found in the dictionary, and mother and sister can turn to it and find them. They are there because they are a part of our language.

**False
Names
Given**

Unfortunately, nearly all boys have learned false names for these organs from vicious and ignorant boys and men. Such fellows, not knowing their true names, natural uses and how properly to care for them, have taught boys wrong names, filled their minds with impure thoughts and lead them into bad habits. In this way, nearly all boys have been taught from three to five false names for each of the sexual organs.

Boys and men who use wrong names for the organs of sex usually are ignorant or bad. It is very important then that you fix in your minds that these organs, their names and uses are pure and sacred.

**The Moral
Law**

We are living under many kinds of laws. God made some of them and men made others. All of God's laws and all the true laws of men are made for our good. The laws, "Thou shalt not kill," and

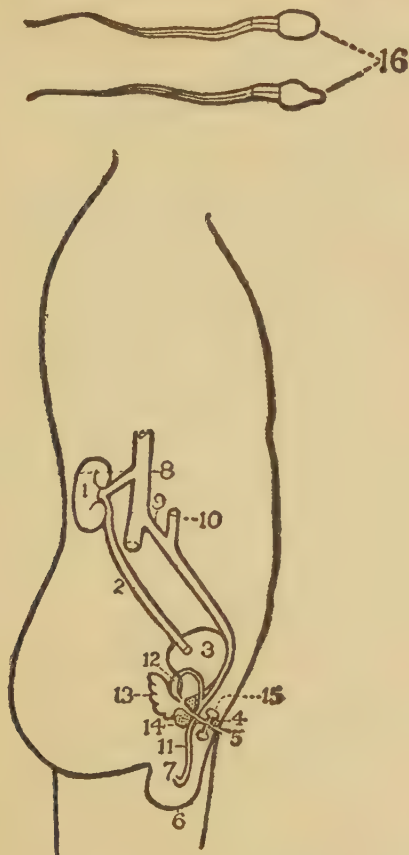
"Thou shalt not steal," God first made and men have expressed them in other words. They are called civil laws and protect our lives and property against murderers and thieves. Boys and girls, men and women have other possessions more valuable than property and life, such as reputation; what people think and say of them; and character, what they are as to honesty, truthfulness and virtue. To protect reputation, purity, virtue and character, society has made certain laws similar to laws in the Bible. For boys or men unnecessarily and publicly to expose the organs of sex, or talk vulgarly about them would be a sin and crime.

**Drawing of
Boy's Body**

If we were teaching truths about the eye, the ear and the heart, it would add much to your interest if we had placed cuts of them in the book. To make the truths of this chapter more plain, practical and interesting, therefore, the author has inserted the cut of a boy's body revealing, in part, the urinary and sexual organs.

The urinary system consists of the following organs: Figure (1) shows the location of the kidneys, two of which are located just above the small of the back and in front of the spinal

column. The kidneys take up water, waste matter and impurities from the blood. In



this way they help to keep the blood pure. This liquid substance formed from the blood

by the kidneys is called urine. The use of tobacco and strong drink produce physical changes in the kidneys and interfere with their perfect work. When this happens they can not throw off all the impurities, and poor health is the result. As fast as the kidneys form the urine, it is carried by two ducts called the (2) ureters, one leading off from each kidney, and emptied into the (3) bladder. There it is held until discharged from the body. The urine passes from the body by a duct, called the (4) urethra, which goes out through the external sexual organs. Passing the urine from the body is called urinating, which is a perfectly natural act, just as is eating and talking. Yet, though urinating is a manly and necessary act, society has made laws teaching us that it is to be done only at proper times and in proper places.

Sexual Organs Explained	Part of the sexual organs are on the outside of and part are within the body. The external organ, through which the (4) urethra passes is called the (5) penis. This organ is not shown in this cut, its position being shown by figure (5). At the end of this organ is a sheath of loose skin called the
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prepuce or foreskin. In some boys it is quite long and tight.

Circumcision Jewish boys when eight days old are circumcised. This operation consists of cutting off that portion of the prepuce which extends beyond the head of the penis, and it is performed with a sharp knife or pair of scissors. If the boy is only a few days old almost no pain is felt. Other nationalities also perform this operation on their boys. The reason is, that under the folds of the prepuce there are thousands of little glands that secrete a substance, which should be removed from the penis to keep it clean. When this forms under the prepuce and is cheesy in form and milky in color, it is called smegma, and causes the penis to itch, and in some cases to become sore. This leads boys to scratch and handle the organ in a way which may lead to a very bad habit that we will tell about in another chapter. It was for these reasons that God taught the Jews to have this skin clipped off when the boys were eight days old. If that is done, the head of the penis is exposed to the friction of the clothing and the smegma is kept rubbed off. This is one reason why the Jews are a healthy people, develop well and live long.

When Circumcision Is Unnecessary If the prepuce will pass back, it is not necessary to be circumcised. If it does not, mother or the doctor can pull it back and teach you how to do this and keep it clean. If a boy finds himself scratching or handling the organ, it is because of some local condition that should be corrected, and he ought to speak to his parents about it. If you can pass the prepuce back that should be done several times a week, and with a moist linen cloth or soft paper the smegma should be rubbed off. In doing this be careful to avoid handling the organ long or too often.

External Organs Underneath the penis is a sack, called the (6) scrotum, in which are suspended two glands, called (7) testicles. The figure (7) indicates where these glands would be if placed in the cut. Leading off from the (8) descending artery are two small arteries, called the (9) spermatic arteries, which carry pure blood to the testicles. Leading back from the testicles are two small veins that carry impure blood. They separate from the arteries, and are called the (10) spermatic veins.

**Internal
Organs** Connected with each testicle is a duct, called the (11) vas deferens, that passes up through the loins and over the bladder and becomes enlarged into small vessels called the (12) ampullæ, which open into the urethra. Near the ampullæ, and behind them, are two larger vessels, called the (13) seminal vesicles. These vessels connect with the urethra by means of a small duct at the point where the ampullæ do. Surrounding the neck of the bladder, the lower portion of the ampullæ, the seminal vesicles and the deep urethra is a very important gland, called the (14) prostate gland. Connected with the urethra and only a short distance from the prostate, are two small glands, called the (15) Cowper's glands, which are very sensitive, tender, delicate and are placed on the inside of the body to protect them. Bad habits connected with the organs on the outside of the body often lead to pain and disease of organs on the inside.

**Internal
Organs
Inactive
Until
Adolescence** When a boy is born, he has all of these organs, but the testicles and all the sexual glands on the inside of the body are inactive, until he reaches the age of fourteen to fifteen. Up to that time he

has been only a boy. At about this age, the glands that become active begin slowly to form a fluid from the blood, called semen. He now enters upon the second period of his life, called adolescence. This period is about ten years in length, until he is near twenty-four. During these years he is changing from boyhood into manhood. The presence of this semen formed by the glands and absorbed by the body produces a gradual growth of every organ of the body and faculty of the mind. It is most important that during this period boys develop high ideals and mental and moral cleanliness.

**Effects of
the Climate**

There are certain climates and conditions that hasten or retard the approach of puberty. In very hot climates, this, which is the beginning of adolescence, appears in a boy much earlier than in cold climates. In the colored race puberty comes several months or a year sooner than it does in the white race. For centuries, the negro has lived in warm climates, and he stays largely in the South.

**Effects of
Bad Habits**

Vulgar language, obscene stories, impure thoughts and the cigarette habit will hasten the approach of puberty. These bad habits arouse a sense of passion,

and this leads to the formation of semen before the body of the boy is prepared to retain and use it, which will lead to a habit of wasting this energy from the body. This is why cigarette smoking boys and boys of bad habits have pale, sallow complexions, are stunted in growth and rarely make a success in life.

**Semen from
Man of Pure
Habits**

The wise physician tells us that one drop of semen is worth twenty drops of the purest blood. If a discharge of this be taken from the body of a healthy, strong man, twenty-five years old, and placed in a small glass test tube, in which it could settle for ten to fifteen hours, it will divide itself into two unequal parts. The upper and smaller part will be thin, clear and slightly oily, and resemble eye or joint water. The lower and larger part will be thick and milkish in color, with many thousands of (16) sperm cells, which can be seen only with a microscope. They resemble a tadpole in being, except longer in proportion. At first they are very active, and, if the warmth of the semen is kept up, will live for many hours. They are formed by the testicles from the blood and contain life,

**Semen from
Man of
Bad
Habits** If a discharge of semen is removed from a man in poor health, one who drinks liquor, uses tobacco, or who has formed the habit of wasting this energy from his body, it will be found that, as a rule, the amount is very much smaller, that the parts are reversed, the sperm cells fewer in number, smaller in size, less active in movement and that they will not live half so long as in a discharge from a healthy man. This illustration makes clear the effects of bad habits on the blood, the health, the vitality, and the mind of boys and men.

**Physical,
Mental and
Soul Life** The process by which this new life, this vital force, changes a vigorous, strong boy into an energetic, well-developed man, can be understood by you. Semen, which is formed from the blood, is the source of this energy. The sperm cells contain physical, mental and soul life. We have already learned that when one of these sperm cells of the father unites with the germ cell or egg of the mother, under proper conditions, the result will be that a little child will begin its existence with physical, mental and soul life, nine months before it sees the light of day. When the baby is born, it will have all

of these elements of life. As it grows into boyhood and manhood, more energy is created. This is work of the sexual glands. By the help of the blood, they generate this energy, and it is retained and used by the body. After puberty that process is carried on in every normal boy.

**Illustration
in Horse
Life** The value of this energy, and its effects upon boys and men can be illustrated in several ways. If two brother colts are raised together, under the same conditions, and with good care, they should develop into horses of about the same strength and size; but if one be castrated while quite young, he will not grow as large as the other. A castrated horse is called a gelding. The one that is permitted to grow naturally is called a stallion. He has a high arched neck, dilated nostrils, sparkling eyes, a heavy, thick mane and tail, broad, deep hip and chest muscles, and a prancing and elastic movement. He attracts the attention and admiration of all who see him. It takes a strong man to control him, sometimes two men. If this horse is turned into a field with a hundred geldings, he will soon be the leader and ruler of every one. The only difference between

these horses is that the weaker one has his testicles removed and could not generate creative life. That left him with a short, thin mane, slender neck, smaller muscles and less energy. This energy was generated by the stallion, retained and used in his body, and gave him perfect development, an elastic bearing, fiery eyes, strong muscles, filling his body also with vitality.

Illustration
in Fowl
Life The same thing is seen in studying chickens. Two full brother chickens, hatched the same day, may be placed in the same pen, given the same food, water, shelter and care. When they are grown, they would be very much alike. But suppose that when they are only a few days old, we caponize one; that is, we remove his glands. After they are grown there will be this difference between them. The natural bird will have grown a large, rich red comb, ear lobes and wattles, long, glossy, beautiful neck and tail feathers and a strong, sharp spur on each leg. The caponized male bird will not have developed these attractive physical characteristics. He will resemble a nonlaying hen or pullet. If food be scarce, the natural bird will scratch for worms, run down grasshoppers, and catch

insects for a living, while the other one, having less energy and less vitality, will starve. If an old hen and her brood of chickens are near and you throw them food, a still greater and more interesting difference will be seen. The natural bird will step proudly forward, pick up a bit of the food with his beak, drop it down and cluck to them to come up and eat it. This he will continue to do until they are satisfied. If not, he goes in search of a meal of bugs and worms and grasses. If the old hen and chickens are still hungry, he divides his meal with them, even if he has to go hungry. How about the caponized bird? As a fat, lubbering mass, if he sees food thrown down, lazily and awkwardly he walks forward, gulps it down, without offering a bit to the hen and chickens. If a hawk or owl comes, the capon will sneak under the floor, while the other bird will fight the enemy and stand guard, as the hen and chickens find shelter and protection.

**Illustration
in Boy Life**

Many years ago in some countries, it was a custom to have slaves. When the boys to be used as slaves were quite young, their sexual glands were removed from the scrotum. These boys were called eunuchs.

They were different from other boys and men when grown. Only a few scattering short hairs grew on their faces, the vocal organs did not develop sufficiently to produce a deep bass voice, and their shoulders never became broad and square, with a good growth of muscles. Nor were they ever sent to the battlefield as soldiers. They were cowards, who would run from the enemy. They did not care to own property, be at the head of a business or to get an education. Compare these men with any manly man you may know. This energy gives to him his heavy coat of hair, square shoulders, deep bass voice, keen and alert mind, snap, vim, push and enterprise, courage and attractive manliness.

**Effects of
Impure Life**

It is very rare now for this operation to be performed on a boy, thus making him a eunuch. Yet we often see young men who are dull, stupid, lifeless, lazy, stunted in growth and weak in body, because this energy has been wasted from the body by impure thinking, vulgar conversation and some bad habits. The illustrations given show that the sexual energy strengthens and develops every organ of the body, faculty of the mind, and power of the soul. If you would

have a strong, healthy and vigorous body, therefore, this energy must be generated, retained, and by exercise some of it built into the muscles. If you would have a keen, active mind, you must call a part of it to the brain by keeping the mind busy. If you would build a great character, you must direct a portion of this energy to the moral nature by right moral living.

CHAPTER X

WEAK BOYS MAKE WEAK MEN

**Scar
Always
Remains** If a living sprout is not trained to grow straight before it becomes a tree, it never can entirely overcome the defect. If the fiber has been injured while it was growing into a young tree, Mother Nature may heal the wound, but the scar will remain to tell the story of weakness in the tree.

**Robbing
Vine of
Its Life** An experiment with a grape vine will illustrate this thought. In the spring the sap of the vine rises from the roots, flows through the trunk and branches to every bursting bud and cluster of blooms. If a notch is cut in the vine a few feet from the ground, the sap will flow freely. If the vine is permitted to lose this fluid for a few weeks, the leaves will not reach full size, the clusters of blooms will fall off and no grapes appear. The vine, indeed, will live a much shorter time than it would have done, had it not been robbed of that fluid, its life.



Jack o' Lantern Time



Three Hearts That Beat as One

**Sapping
the Tree**

The maple or sugar tree has a circulating life fluid that may be drained from it in many gallons, if the tree is tapped, but a tree from which it is taken will have a shorter life than one of the same variety that is never tapped.

**Lesson in
Animal
Life**

In studying animal life, we find that in their natural state, without exception, they are physically perfect, because they have lived in harmony with nature's laws governing their sex natures. Quite a majority of our domestic animals also are equally healthy. The lower animals do not violate the laws of sex and their sexual energy is not wasted.

**Vital Energy Builds
Strong Men** The same thing is true of boys. There are many ways in which a boy may injure himself physically, mentally and morally. If the mind is kept pure and no bad habits are formed, the secretion and use of this vital energy by the body will change a healthy boy into a perfect man.

**Waste of
This Energy
Wrecks Life** In insane asylums, we find many inmates whose faces show no indication of intelligence. A large majority of these unfortunates were born of parents who

had violated the laws we have been studying. Many of these persons, also, are personally guilty of bad habits.

In penitentiaries, we find many criminals who are moral degenerates, because of having wasted this life fluid from their bodies. Now they are mental and moral wrecks.

The Secret Sin The act, which has been termed in this book as "bad habit," consists in handling the sexual organs in such a way as to permit this vital fluid to escape from the body. When this is indulged in by a boy, the effect on him is similar to the effect on a vine or tree when the sap is drawn off by tapping it. The eyes of the boy which once glowed with luster and sparkled with brilliancy, will grow dull and become sunken in their sockets; the cheeks once rosy and ruddy with the bloom of health, will become pale and thin; the handshake once firm and strong, will become lifeless and cold; the muscles once hard and elastic, become soft and flabby; the mind once keen and alert, will become dull and stupid; the elastic bearing and the forward tread, will be changed into a languid walk and a swaggering pose; the manly habits of obedience, reading good books and going to Sun-

day School and church will be changed into disobedience, the reading of bad books or none, going to places of questionable amusements, keeping bad company and doing wrong. The wasting of the sex life has weakened the boy and wrecked the man.

Explanation of Terms We call this "bad habit" the "secret sin," because it is practiced in secret. We call it "self-pollution," because it is filthy. We call it "self-abuse," because it abuses every organ of the body, and every part of the mind and soul. We call it "masturbation," because it is the act of the hand, that produces the injury to the body.

Do Not Understand The boy, who practices this vice, does not dream of the dreadful results that may come from the habit if it is indulged in for months or years. No live boy with red blood in his body, and an ambition to become a man, to do things worth while, and live a life in which he will be honored, respected and admired, would for a minute practice this vice.

Need Help The poor, ignorant boys who indulge in it do not know that it will injure

them. They are to be pitied and need to be helped by wise counsel and good companionship. Every one of them needs a friend who is wise and strong, to take them aside, one by one, and, in a friendly talk, explain to them the dangers that they face. Sometime you may have an opportunity to help a boy who is ignorant of these things, and so needs information that has not been given to him. If you instruct him you will be doing a great missionary work. This vice is sometimes practiced by boys five and six years old. In some cases they got the habit by scratching the penis. But in nearly all cases they were taught it by older boys or men. As they grew older, they begin to suspect that the habit is wrong. Many boys have grit and courage enough to quit it while young. If they do, nature gradually restores the waste. Weak boys do not put forth the necessary effort to break from the habit and go recklessly on to ruin. If it is left off when a boy is fourteen or fifteen, this energy generated by and kept in the body, in a few months or years will help him make the growth and development which would have been his had he not formed the habit. If it is

continued until the boy becomes a man, it is very much harder to break off, it takes nature much longer to overcome its injuries and he will never be quite the man he would have been had he not practiced it. The boy who is so weak as to go through life practicing this habit, shortens his days and destroys, to a large extent, his usefulness to society, while many "go to the grave or asylum, victims of the vice."

**Manner of
Boy Betrays
Guilt** The manner of the boy often will advertise him as one who is addicted to this vice. He becomes unable to look people squarely in the face. His eyes fall and his face takes on a guilty look; he becomes irritable and cross and easily falls into fits of anger. He avoids the company of people he believes to be pure, and seeks the company of boys of a lower moral tone. He may think that he can get along without reading good books, going to church and Sunday school. We call this type of boy a bad boy. He is the victim of ignorance and might have been the best kind of boy had he received the knowledge he needed, given in a friendly manner.

**Becomes
Nervous
Wreck**

We have another class of boys who practice the secret sin. They are rather modest, retiring fellows, who do not like to associate with girls, and are shocked at the use of immodest language; they are very sensitive; stay much alone; are easily embarrassed; become suspicious that people know of their guilt; and often are gloomy, despondent and discouraged. The habit fastens itself more firmly on such a boy and he becomes a nervous wreck. That is the effect the habit has on the nervous system. This state of mind also interferes with his studies and makes him incapable of doing any business. If the sin is not broken off, and the gloomy feeling dismissed, the young man has no possible chance of success.

The boy who practices the secret sin after a time will find that he is falling below the average in his classes; he will see that he does not remember things as he should, that his mind does not solve problems and master difficulties as it once did.

**Loses
Interest in
Advance-
ment**

So general has this practice become, that if some wealthy man should offer to pay all the college expenses of the young men in a city of fifty

thousand people, on the condition that they study hard for five years, stand their examinations, pass their grades and graduate, not half of them would accept the offer. They would not be willing to and some of them could not meet the requirements, because they have wasted their energies and lack in ambition. Yet the young men with the wisdom to live pure, clean lives have so much manly ambition that even poverty can not keep them from getting an education.

**Causes
Early Death
in Some
Cases**

Many of the young men who die of tuberculosis or consumption, between the ages of eighteen and twenty-five, have been victims of this sin, and other physical ailments also may be traced to the same cause.

**Other
Disastrous
Results**

The practice of this habit, when begun early and continued long, produces unpleasant results in the sexual organs, making them flabby and soft, or small and undeveloped. The habit often causes the veins on the left side, seldom on the right, to become swollen, causing a heavy, dragging, uneasy pain. These are called varicose veins. This is very common and often occurs when a boy is not older than sixteen to eighteen and

frequently remains for years. If he corrects the habit, keeps his mind pure, nature after a few years will remove this trouble. In some cases an operation may be necessary. If it is not corrected and the habit stopped, the left gland will appear to be raveling out until it nearly disappears. In this condition the gland is very sensitive to the least pressure, producing pain. This is called varicocele. Passion aroused by impure thoughts, reading immoral books, engaging in vulgar stories, even when the secret sin is not practiced, sends too much blood to the sexual organs and will produce both of these troubles.

There are other bad effects from this vice which do not show themselves until a boy has become a man in his twenties, in middle life or old age.

Habit It is to be hoped that you have
May Be
Overcome never known this habit. But if you have, it can be overcome. The mind that is filled with pure and useful thoughts has no room for such as are lewd or vulgar. The will has the power to decide what kind of thoughts shall absorb the attention and occupy the mind, which also must be kept busy. If it is not directed and held under control, it

will go wandering off on any kind of a subject, as its nature is to be active. The keeping of the mind pure and clean is a simple thing.

Direct Mind The boy who learns the trick of
into Useful
Channel seeing and being interested in the things around him, will have no time to think vulgar thoughts. The trees, birds, flowers, children, boys, people, the woods, the streams abound in entertainment to the boy who is alive. How much more fun a boy gets out of life if he directs his mind into pleasant and useful channels. A ball game with hits and home runs can be created in the mind, that gives the boy a breathless interest. Oh, no boy needs to be a slave to bad habits. He does not need to use all of his energy in driving out bad thoughts. Just thinking all of the time about pleasant, interesting, entertaining things will keep out bad thoughts. He, too, must learn to pray to God for power to help him in every temptation to think, speak or do wrong, and his power will be increased a hundred fold.

CHAPTER XI

HOW TO LIVE A PERFECT LIFE

The Puberty Period

The first distinct period of a boy's life is boyhood, which closes when puberty dawns, after which comes the period of adolescence for ten years, wherein the transition is made from boyhood to manhood. In feelings, thoughts, looks and manners, he resembles the boy he was, and the man he is to become. This mixed state is a problem. His whole after life is to be determined largely by this period, the most important part of which is the first three years, from fourteen to seventeen, called puberty, the most critical period of a boy's life. Powers then are developing that are new to him. He does not understand them. No boy can be safe without the instructions of a wise father, mother or teacher, and he must have access to good books. If a boy is wisely trained during these three years and follows the good advice given him there is little danger of his going wrong.

**Dangerous
and Vicious
Falsehood** Many boys and young men believe the vicious lie that if they live pure, clean lives, their health will not be so good, nor they so strong. Now and then a "quack" doctor, whose practice is largely among wicked men, teaches this lie. When one tells a boy this, he tells other boys, and each of them whispers it to twenty others, and in this way many come to believe this base falsehood. They reason like this, "If I put my arm in a sling for a year or more, I lose the use of it. So, if I do not gratify my passions, I will lose my sexual power." To one who does not understand his sexual nature, this seems quite plausible, yet it will not stand the test of facts. A woman may give birth to a child when she is twenty, and nurse it perfectly at her breast. This may be the first time her breasts have performed this function, though they have been capable of doing so for five years. Suppose she does not become a mother again until she is forty. Still she nurses her baby as perfectly as she did the first time, though there were nineteen years during which these glands did not feed a child. The breasts of a woman are parts of her sex-

ual system. These organs have a double function. One is performed all the time; that of secreting an energy, which is absorbed back into her body and adds to her strength, health and beauty. The second function is to secrete milk. The first helps to keep her vigorous and strong, and the second is performed when she becomes a mother.

**Sexual
Organs
Have Double
Function** Now, in the case of a boy or man, the sexual organs have a double function. The first function is to secrete a peculiar energy that is retained and used by the body. It is this energy that makes a boy perfect when he is fourteen or fifteen, which changes him from a perfect boy to a perfect man, and keeps up his perfect manhood through life. We usually speak of a boy's sexual glands as being wholly inactive, having no special function until he reaches puberty. This is not true, though what we call semen is not formed by the glands until puberty. If two boys were made eunuchs, one when he was a few days old, and the other when puberty came, there would be a difference between them at the age of twenty-five. Both would be inferior men, but the second

in many respects superior to the first. This can be explained only on this ground, that the glands of the second boy generate a vital energy before puberty, which made the difference. Thus we see that this first function of our sexual nature is active all the time. It is this that kept the boy in a perfectly healthy, physical condition, and made it possible for him at the proper age to become a father. These illustrations absolutely show that a young man does not need to gratify his passions in order to keep his body healthy. A boy can live as clean and pure a life as a girl.

Secret Is in Controlling the Mind The secret of living such a life is in keeping control of the mind and in learning how to use this energy. There are a number of glands that form secretions from the blood, which can be stimulated to more than usual activity by the mind. Around the eyes are the lachrymal glands. They secrete a thin, clear fluid, which keeps the eyes moist and make their movements easy. Ordinarily, all of this fluid is kept and used by the eyes. But if something occurs that causes you to have thoughts of sadness, sympathy or grief, these glands become active and fluid

overflows and runs down the cheeks. But it was the mind that sent a rush of blood through the little blood capillaries of the eyes and stimulated the tear glands.

**Illustration
of the
Point** Suppose you have had nothing to eat for six or seven hours and during this time you have been hard at play or work. You see a table filled with good things to eat; but your hands and face are dirty and your hair is disheveled. While getting yourself ready to eat ten minutes pass by. What happened? Your mouth watered. What caused this? The sight of that food. No, not wholly. You remembered that you had nothing to eat for hours, and were conscious of hunger; of a desire also for the food, of how it had tasted before you longed to get to it. Suppose that before you take your place at the table someone cries, Fire! Fire! Fire! Instantly you take your mind from the food and for an hour you are trying to save some one's life or property. Fire extinguished and the excitement over, you find your mouth parched and dry. Why was this? You had sent your blood to the brain and all the muscles of the body which were engaged in work.

Now you come back into the presence of food, a basket of luscious fruit or a big watermelon split open. What happens? The saliva or spittle is secreted ten or twenty times as fast as when your mind was absorbed in the burning building.

**Appetite
Affected
by Our
Thoughts**

Now I wish to make a very important truth plain to you. Thoughts stir your emotions, send blood to the tear glands and excite them to action, and tears are shed. Thoughts of food send an unusual flow of blood to the salivary glands and excite them to unusual action, and more saliva is formed than usual. One may think about growing corn, wheat, potatoes, fruit and berries without exciting these glands, for though we are thinking about foods, it is in a way that does not excite them. But, when one looks upon a picture of a well-spread table filled with good things to eat, or looks upon and admires a picture of richly painted ripe berries and fruit, or reads a glowing description of a big banquet, or when one listens to a friend who describes a fine dinner he has enjoyed, desire for food is aroused, blood rushes to the salivary glands, they become active and much saliva is secreted.

**Passion
Aroused
by Impure
Thoughts**

The same laws of mind govern as to the sexual glands. There is a way of reading, thinking and speaking of these organs, which does not excite them; a pure, clean, manly way. There are obscene pictures of men and women painted so as to suggest impure thoughts and cause wrong desire; obscene books are written in such a way as to produce the same bad effects; there are vulgar men and boys who delight in telling stories that would cause you to blush with shame, if told in the presence of your mother, which, if you willingly listen to would have the same effect; unnecessarily to handle these organs leads the mind to wrong thought, desire and excites them; the unmanly custom of trying to hug and kiss girls has the same bad effect. But of all causes of sexual excitement, perhaps the worst is impure thinking; though all of these things lead to improper mental desire and excite the sexual glands by sending too much blood to them.

**Glans Form
Vital Fluid
at Puberty**

When puberty dawns in a boy's life, the sexual glands begin very slowly to form a vital fluid that should be kept in his body. This fluid contains energy, life and nutritious food matter; all of which is of



Let Them Play Together



Good Friends

the greatest value to every organ of the body, faculty of the mind and power of the soul. Before puberty, the sexual glands are active, but do not produce a fluid; but we know that they produce some kind of energy and life that is of value to the boy and the future man.

This Power Should Be Conserved Without the help of the mind, asleep or awake, passion can not be aroused. Any local irritation of the penis, due to a tight prepuce, soreness, uncleanness, or unnecessary handling of the organ; telling or lending a willing ear to a vulgar story; an admiring look at a suggestive picture; or reading an obscene book; any, or all, of these things cause the mind, through its influence upon the sexual organs, to produce passion. If the mind is not kept pure, a boy will drift into the secret sin. If the mind is to be kept pure, or purified, the above causes must be avoided, or corrected.

How Conserved We have seen that, if the boy's vital energy is wasted the body is left weak, the mind stupid and the moral nature loses tone. It has been shown that the physical strength is increased, the mind more alert and the moral tone more pronounced, when this energy is retained. These facts

prove that this energy is needed and can be directed to the entire being. How is this to be done? If a boy conscious of sexual desire and tempted to practice secret sin will engage his mind with other things, take a brisk walk of two or three miles, on returning he will find that the desire has left him. What became of it? He directed the energy to his muscles and expressed it in labor. Another boy is tempted to waste his energy, and he has a hard lesson in mathematics. What must he do? Begin at once, with all of his might to work the problems. Thus his attention will be focused on his lesson, and the evil thoughts crowded out. When the problems have been mastered, he will find that passion has left him. What became of it? This time he directed the energy to his brain and expressed it in mental work, leaving his mind stronger. Another boy is tempted in the same way. His body is healthy and strong, his mind keen, memory good, mental vision clear; but he is cold, unkind and unsympathetic. What ought he to do? He should spend an hour or two every day loving the unlovely, boosting the discouraged, speaking kind words, doing noble deeds. After a while his passions will

subside easily. What is the explanation? He has learned the secret of building his energy into his sentiments, feelings and moral nature.

**The Voice
of Nature**

The consciousness of passion is the voice of nature telling you that you have a surplus of energy, which can be used in physical, mental and moral service. But you must settle what use is to be made of this energy. If you decide to waste it, remember that pay day comes later. Inferior manhood, disease, suffering, sorrow, regret and failure are the sure goal of all who travel the foul way of vice. Only perverted ideals and false views of life can lead one to seek pleasure on the plane of an animal. Man's highest, truest and sweetest pleasures come from the consciousness of perfect physical, mental and moral development. Self-management and self-control will keep a boy in harmony with God's laws of nature and result in perfect manhood, happiness, usefulness and success.

CHAPTER XII

THE TRUE YOUNG KNIGHT

Knighthood of the Middle Ages The real knight is a young man who is strong, brave, ambitious, intelligent, gallant and true. The knights of the Middle Ages were strong, large men. They developed their bodies with all-round athletic practices, engaged in out-door sports regularly, and had great pride in their physical strength and prowess. In those days a man with a weak, undersized body could not be a knight. These strong men were brave men, and would die for what they believed to be right. They were very courteous and gallant in their manner toward women, and showed every courtesy and the greatest respect to girlhood, womanhood, wifehood and motherhood. In order to be as strong as they desired, these men realized that they must be pure men. Being so, they were brave, gallant and manly. A knight of those days would die in defense of womanhood

**Should
Be Girls'
Protector**

You can become a true knight with girls and women. The proper social relations of boys and girls, men and women, is one of the very best ways of developing the social side of our lives, thus gaining pleasure, knowledge and inspiration. When boys and girls are thrown in contact with each other they should feel free to engage in innocent plays and games with no thought of each other, except as good and true friends. Boys should cultivate the greatest respect for girls, and understand that familiarity, such as holding on to a girl's hand, playing with her hair, pinching, hugging and kissing her, is very rude and ungentlemanly. To be manly you must learn to respect girls as you do your mother. If you have a sister, be as kind, courteous and gallant toward her as you can. This will help you to be knightly toward other boys' sisters. Thus you will learn to treat every other boy's sister as you would have other boys treat yours. It would be a brave and manly thing for you, here and now, silently to pledge yourself to the protection of girls and women.

Should If you see a boy expose himself to
Defend Girls'
Reputation danger or death to save a girl from drowning or being crushed by a street car, you would consider him brave and deserving of the greatest praise. Yet he would not be so brave nor deserve as much praise as the boy who defends and protects the honor and purity of a girl not his sister. It takes the courage of a knight to make an associate understand that he can not, in his presence, speak disrespectfully of any girl or woman. The good name of a girl is the greatest treasure of her life. It is worth more than money or any other possession. Yet it is easy to invent and tell a vulgar story about some girl who may be perfectly innocent. The boys to whom he tells it are likely to be of a low type, and they pass it on. This is called scandal. It is one of the most cowardly and unmanly things that a boy or man can do, as well as a sin and crime common among boys who are morally weak.

Vulgar Boys You can not be a true knight if
Make
Vulgar Men you allow yourself to entertain wrong thoughts about girls or to speak to them in a disrespectful manner. All vulgar men were once vulgar boys. If you cultivate a distaste and hatred for vulgar and obscene lan-

guage, while young, you will hate it when you become a man.

Dangers of Evil Companions Hundreds of prisoners have been asked, "What brought you to this?" Almost invariably they replied, "Bad company." There is no doubt that more boys and men have gone wrong because of bad company than because of any other one thing. If you associate with such company, it will be very hard for you not to take on their habits. Many times you may be tempted to do wrong, for bad boys will call you "baby," if you do right. Yet it will be impossible to shun them all the time. You will be thrown with them in your classes, on the playground, and occasionally at other places. Keeping out of bad company simply means not to make bad boys your chums. If you are a true knight, you will pay little attention to the fellow who calls you a baby because you are brave enough to do right. So, also, if you are a true knight, you will try to help the morally weak boy out of the slough of evil thoughts in which you find him. You should have the courage to tell a fellow what you think of such a thing. Remember, too, that if you lend an attentive ear to vulgar stories, you must be more or less

contaminated and influenced by them. Hence your own safety is to rebuke the foul-mouthed fellow or leave his presence.

**Should
Protect
All Girls**

You justly would be very angry if you knew that some boy had made an insulting remark about your sister. You know she is not physically as strong as you, and that when the Lord made boys and men stronger than girls and women, he expected them to have enough chivalry, loyalty and self-respect to protect them. Train yourself in the sentiment that you are your sister's protector, and the other boy's sister as well. Then you will have the courage to resent an insult offered a girl by a boy who speaks disrespectfully of her. The boy who is rebuked privately, or in the presence of other boys, by one who is morally clean, strong and physically big, will feel very small, indeed, and glad not to be guilty of this offense to girlhood and womanhood the second time.

**Shun
Indecent
Girls**

Possessing self-respect and respect for your father, mother and sister, desiring to be noble and great, you would not associate with any girl who uses cigarettes, tells vulgar or obscene stories, uses rough language or profanity. As a true knight you will

not ask for better company than you are able and willing to give in your own person. You can not afford to believe or practice two standards of morals, a low one for yourself and a high one for your mother, sister and girl friends. Nor can you be guilty of the meanness and shame of taking from the society of ladies good fellowship, good influence and association, without returning to them a social article in full measure and of equally good quality.

**A Wrong
Standard**

From the days of savagery, when men could sell and exchange their daughters as they would other property, society has been accustomed to, and has tolerated and in various ways sanctioned a double standard of morals, which means do right for girls and women and do as you please for boys and men. In the days of savagery, the girl offered for sale to some savage man, to be his wife, must have a record of living a pure life. If that could not be given the man would not buy her. If guilty of a single act of impurity, she was stoned to death or forced into slavery, while her father, brother, or the man who came to buy her might be guilty of the same sin many times without loss of self-

respect; they could go free and be respected by the best society. Thus, you see that the savage woman could not do as she liked. Her very life, the privilege of becoming a wife, making a home and becoming a happy mother, all depended on her purity.

**Should Be
Corrected**

Is it not strange that people allowed this relic of savagery to pass down through the centuries without correcting its injustice? True, women are not sold, stoned to death and hitched up alongside of an ox to a plow, as in the days of savagery, and gradually they have come to be recognized as man's intellectual and social equal. But all down the centuries men have required more of woman morally and less of themselves. The savage Indian woman was granted equal rights with her mate in the use of tobacco. Civilized man considers it a mark of manliness to use tobacco, but a disgrace for a woman to do so.

**Society
Inconsistent**

Yes, society still holds to the old savage double standard of morals. May not men engage in the use of vulgarity, obscenity, profanity, tobacco, beer and whisky and be regarded as gentlemen, when if a woman copies their example, she is treated as

an outcast? We walk down the street, meet two nicely dressed men, hear them swear, and we treat them as gentlemen. Twenty yards beyond we meet two women, hear them and swear, and we treat them as outcasts. Why are we kinder, more charitable to the men than the women? The reason is, we have grown up under a double standard of morals, which teaches that it is right to do certain things if we are men, but wrong to do the same things if we are women.

If Wrong for Women Wrong for Men	If the race progresses, becomes wiser, less selfish and more just we will have a single standard of morals. We then will understand that whatever is morally wrong for woman is equally so for a man, and that it is just as ungentlemanly for a man to swear, chew, smoke, drink, sow his "wild oats," as it would be unladylike for his sister, mother, wife or sweetheart to do these things.
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Purity in Women Great Blessing	While the double standard originated in savagery, and has been perpetuated by man's selfishness, still it worked a blessing to women and their children; yet how much better it would have been for the race had the same standard been
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enforced for the fathers of these children. Right living among many good women for centuries has kept the race to what it is. If they had used tobacco, alcohol and sown their "wild oats," as men have done, it is hard to estimate the injury that would have come to the race. If for the last five hundred years no respectable men had formed these bad habits, it is hard to estimate the progress our race could have made.

Organizing for a Better Day Until recent years little organized effort has been made to build single standard sentiment and so break down the double standard. In England, Canada and the United States, organizations are being formed among young men who pledge themselves to live as clean lives as they expect of girls, and among young women who pledge themselves to use their influence in persuading boys and young men not to form bad and expensive habits and to induce others to break away from such habits.

The world never has offered a grander or more splendid opportunity for boys to become real knights than in this generation. In the days of chivalry, the young man who gave his life to protect the honor of a girl or woman,

was considered nobler and greater than he who gave his life on the battlefield in defense of the flag of his country. It requires a higher type of bravery and nobler kind of manhood today to protect the virtue of girlhood and womanhood and live the single standard life than it does to face whizzing bullets, booming cannons and exploding shells. The great reform movements of this generation, with their ever-increasing body of brave, determined workers, are enlisting and marshaling an army of knights destined to overthrow this relic of savagery and curse of civilization—the double standard of morals. This twentieth century single standard crusade is summoning to its ranks every brave boy, chivalrous man, pure girl and queenly woman.

CHAPTER XIII

“WHAT KIND OF A MAN WILL YOU BE?”

The Vision of Success It will not do any boy very much good to read this chapter, if he is not willing to answer the question, “What kind of a man shall I be?” No boy just happens to become a great and good man. The great men of the past and present were not produced by accident. Good parents, right sort of environment and association, with the necessary educational opportunities, in a measure will help the boy to become great, but in addition to this he must get the vision of greatness and form the purpose to be great. Nearly every great man held the vision of becoming great from boyhood. He formed his habits and studied with this in mind. So long as a boy is satisfied with idleness, wasting his money, smoking cigarettes, keeping bad company, and remaining out of school, there is no hope of his being educated and trained into a useful and successful man.

Should Have Well Laid Plans Before a man can build a house he must have the plan for the building all worked out. If he began without a plan for the building he would not know how to lay the foundation, in what proportions to make the rooms, width to give the walls, nor where to place the doors, windows and chimneys. He must first have the plan for the house, then the desire, purpose and ability to work out his plan.

The Boy's Ideal All boys have a desire to become men. If five hundred pure minded boys were asked to write out on paper the kind of men they would like to be, they would not vary much in describing an ideal man. He would be about five feet ten inches tall, weigh about one hundred and seventy-five pounds, have broad, square shoulders, stand erect, be vigorous and healthy; have a college education, good character, be at the head of a prosperous business, have a happy home, and be a leader among his associates.

Should Work to Ideal A boy who describes a man like this has a pretty clear idea of the man he desires to be, and the boy who can think out his ideal man has a great and definite idea of what he would like to become. Hav-

ing this idea, it will be possible for him with a clear mental vision, by cultivating this desire and strong purpose, to work out his building plan for his own life. The boy with small parents may not grow as large as he desires; the boy born deformed and with a frail body may be handicapped, and the boy with inherited homely features may feel that a misfortune; but if every one of these boys fortifies his mind with high ideals and lives and develops the best there is in him, he will be admired, honored and respected for his real worth.

**Man
Determined
by the Boy** It is necessary in the building of a home to begin with the foundation. It must be strong and solid. The foundation of manhood must be laid in youth. If it is built on the shifting sands of idleness, ignorance, poor health, disease, intemperance and vice, the character building will not be valuable to the boy or to his associates. But if it is built on the solid rock of industry, education, a sound mind, healthy body and sobriety, the building of character will be all that can be desired.

To be able to invest in a great enterprise, one must have capital at his command. He invests this, expecting profits in the future. If

a boy would enjoy the profits of manhood he must make his investment in youth.

Good health is one of the first investments to be made by a boy. There are a few simple and pleasant rules, which we call the laws of health, for a boy to follow, if he would enjoy the vigor of good health. The first rule is plenty of open air exercise. There are two kinds of exercise, work and play. Both kinds of exercise have their place in the life of a boy. Work not only furnishes the best kind of exercise, it also trains the boy to be industrious and independent. Plays, games and athletic exercise leads to cheerfulness, laughter and a general good time.

**Open Air
Exercises
Valuable**

Open air exercise is the best. If a boy can not exercise outside or train in a gymnasium, he can exercise in his room with the windows open. Boys should learn to box, fence and wrestle. These exercises train the eye, mind and muscles, and give the boy self-control. Games that strain the muscles, smash noses, break limbs, and turn boys into bullies are not the best games.

**Degrading
Habits**

The use of tobacco, beer and whisky are not only expensive, not only do they often lead to vice and crime, but

they are poisonous and harmful to any boy. The cigarette offers a very great temptation to the average boy. The use of tobacco in this form is more injurious than in any other. If a kitten, puppy, calf or colt is injured or stunted when it is young, it likely will never overcome this. It is for this reason that the use of tobacco at from ten to fifteen years injures the growth of a boy more than any other period of life. It is also very injurious during early adolescence, or from the ages of fourteen to eighteen. If boys did not use tobacco until they were eighteen or twenty, in nearly every case they would have sufficient judgment not to use it. The boy with cigarette-stained fingers is on the down grade.

An Experiment with Cigarettes An experiment is made with a worm-like, blood sucking creature, called a leech. Ten boys who had been cigarette smokers were tested by the effect of the blood from the arm of the smoker on the leech. The leech sucking the blood from the cigarette smoker shortly begins to tremble, jerk and has many times fallen to the floor dead. This is because the blood of the boy contains that deadly poison, nicotine, absorbed from the tobacco he smokes. The leech that was per-

mitted to suck blood from the boy who was not a cigarette smoker, was not in the least affected by the blood it took from the boy. This surely is sufficient proof that the boy who smokes cigarettes is poisoned in blood and in tissue.

**Effects of
Cigarettes
on Heart**

There is a little instrument by means of which the heart-beat is tested. When this is placed in touch with the pulse of the wrist, a small pointer will record the heart-beat on a specially prepared surface. The record of a cigarette smoker shows a very irregular heart-beat. Men with heart trouble usually are tobacco users.

Many of the 310,000 feeble-minded, 160,000 insane and epileptic, and the thousands of criminals in our jails and penitentiaries, a large per cent. of the blind, deformed, dwarfed and pauperized people who throng our streets, are cared for in poor houses and live in miserable shacks, were made in part what they are by using tobacco. Its use is not so injurious as the use of alcohol, and that does not so soon break down the moral integrity as does impurity and its diseases. One often prepares the way for the other. Because some good men have formed these habits does

not make them right. We are just learning how injurious they are. The majority of men form their bad habits without knowing how injurious they are.

**Effects of
Violation of
Physical
Laws**

We are all subject to law, which is made for the protection of ourselves and associates. If we obey the laws of body, mind and soul we are sure of health, intelligence, success and happiness. If we break these laws we will suffer, our friends will have to suffer, and our children will suffer as a result. Whenever you see someone who is sick, blind, crippled, deformed, diseased, idiotic, or insane, you may know that some law has been broken, accidentally, ignorantly, or knowingly by the individual, his parents or grandparents.

**Should
Protect
Future
Generations**

Every boy should remember that when he becomes a man he will want a wife and a family. His wife and children have a right to expect him to be healthy and strong, so he can support and care for them. It is his duty in youth to so guard himself against all bad habits, that he will be able to protect his family from drunkenness and all evil diseases. The boy

who protects himself in his youth, protects his manhood and his family in the future. Bad boys usually make bad men. Thousands of sickly wives and children are reaping the harvest of "wild oats" sown by husbands and fathers when they were young.

**Should
Practice
Economy**

The saving of money is another good habit for a boy. It takes money to go to college, to enter business, to buy a farm, a home or bank stock. A dime saved is worth more than a dollar made and spent. Take care of the dimes and the dollars will take care of themselves.

A boy should have a chance to make some money. It is much better for him to earn money than to have it given to him. As soon as he gets a dollar he should be trained to put it into the bank and let it draw interest. If the boy is the son of a farmer, his father might sell him a pig or calf. This would make him feel responsible for the things that are his. He would have to work and pay for what he feeds the pig, and also have the care of it until ready for market, where he can sell and receive a nice sum of money for it. In this manner the boy is trained in the principles of business.

A boy should not become a miser or a spendthrift. Forming the habit of occasionally giving something to a good cause will save him from the first, and training him not to spend money for trifles will save him from the second. Money spent for a good book or lecture, for food and clothing is well spent.

Value of Good Character The greatest investment a boy can make is in character. One may have physical strength, bodily health, noble birth, a large bank account, and mental brilliancy, but if he is without sound character he never can become a great man. A good character makes a good man. A great character makes a great man. But it can not be inherited, be handed down by father to son, nor be bought for a price. It must be built by choice and effort. Reputation is what we appear to be; character is what we are. A reputation may be gained in one moment; character requires years of effort and choice. Reputation may be lost in a moment, or in a single act; character will stand the test of time. Reputation is the shadow; character the substance.

The world's greatest need is men of right character on the farm, in the workshop, be-

hind the counter, in the profession, the pulpit, and the pew. Great and good men are needed in all the walks of life.

**Christian
Character
Essential**

No man can reach the summit of greatness unless he is a Christian. The boy who is a conscientious Christian will build a great and good character, and enjoy going to church, reading good books, papers and the Bible.

Every boy now and then should review his thoughts, language, acts and habits for the past day or week. In this way he will be able to see his weaknesses. Even the best of men have faults as well as virtues. When a boy sees that he has faults he should try to become stronger to overcome them. In this way they can be eradicated, and good habits be formed.

**Value of
Time**

Time is more valuable than money. It is a sin and crime to waste the precious moments of youth. Time then lost never can be recovered. If a boy wants money, if he has time, let him earn it. If he wants talents, let him develop them. If he wants opportunities, he must learn to recognize them, and if he wants education, he has from four to six hours every day to give to reading. The public libraries have plenty of

books and papers that he can borrow for the asking. A college education may not be in the reach of every boy, but a practical education may be had by any boy who has the desire for it.

**Value of
Unselfish-
ness**

Unselfishness is another law for the development of character. We grow and develop mentally and morally by doing kind things for other people. Place a smart boy in the finest school in the land, and furnish him with the best books and teachers, let him travel much, but never allow him to tell his teachers or any one else what he has learned. Before he is twenty he will reach the point from which he will not develop. The process of gaining knowledge is largely dependent upon giving it out to others. This is also so in the building of character. If a boy is not true to life and to himself he will be unhappy, do little good, and die a failure. If trained to help others he will succeed in life, be happy, and make a good and probably a great man.

CHAPTER XIV

THE PRICE HE PAYS

(By Richard W. Lewis, Author, Editor, Lecturer)

"If you decide to waste" this energy, "remember that pay day comes later."

Timely Words

These are the true words, the burning words, of Professor Shannon; words which you, my dear boy, have just read. In reading them you may not have felt to the quick their keenness and their force. Never did any man utter more timely words than these. Too many of our boys everywhere are turning themselves loose to follow the trend of their tastes. They are satisfying present desires without reference to future distress. They are bent on "a good time" today, with blind unconcern about tomorrow.

The Author's Love for Boys

Professor Shannon is in love with boys. He has their welfare at heart. He has flung out the red flag of warning that they may save themselves from the

horrible results of reckless living. How strikingly has he put his warning: "If you decide to waste" this energy, "remember that pay day will come later." Now, will that strong and striking and manly warning be heeded? Has the author helped you, dear boy, or will you make void his warning in your case by ignoring his words of truth? To take his words to heart will prove a greater blessing to you than would the discovery of a real gold mine! No amount of money could pay you for wasting this energy if only you knew and could realize its worth.

But let me here impress upon your mind that Professor Shannon has every right to know that what he has written to you is really true. Let me show you that this is so.

The Author's First, he himself was once a boy.
Right to
Know It is not a woman who is appealing to you without experience. He has passed through the very boy life that you are now living, and has prepared himself to advise, counsel and warn the boys who read his books. If you intended to travel a new road, would you not gladly listen to one who had been over that road? Well, the author of "Personal Help for Boys" has gone over the very road

that you are now traveling. He knows its dark places, its dangers, its steep hills, its deep valleys, and the enemies lurking along the way. Then, my dear young friend, would it not be wise of you to take his advice and travel safely, rather than to ignore his counsel and suffer severely?

**The
Teacher
of Boys** Second, Professor Shannon has long been a teacher of boys. In this capacity he has made a close study of boy life. He first learned boy life experimentally—an inside view. Then he learned it by careful observation—an outside view. He knows the boy life better than the boy himself knows it! This is really true. The boy sees himself only from a boy's standpoint, while he sees the boy both from the standpoint of a boy—he having been one, and also from that of a man, the long-time teacher of boys. He who in the highest sense teaches boys, is himself a student of boy life in the fullest sense.

**Correspond-
ence with
Boys** Third, Professor Shannon has a well-earned right to address boys as he has in this volume, because of his extensive correspondence, through many years, with boys and young men. These dear young fel-

lows have addressed him most confidentially. They have opened up their lives to him. They have laid bare the holy secrets of their hearts. They have confessed to him their mistakes, their misdoings, and their sins. He has thus been enabled to look into the inner lives of young men and boys as few men have been permitted to do. Thus again he is entitled to write as he has in "Personal Help for Boys." The above facts should cause you to pay the closest attention to what he has written—yes, to re-read the book, and to treasure up his vital words in a grateful heart.

**Interviews
with Boys**

Fourth, thousands of young boys have interviewed Professor Shannon personally and privately, and most confidentially. They have asked him questions which they never had asked their own parents; questions about self and sex, which they had a perfect right to ask. These questions have shown what was in the heart of youth. They revealed the hidden things of boy nature. They uncovered the usually covered self. These self-exposures have given the author of this book a true insight into boy life. Understanding boy nature and boy needs so well, he certainly has a right to kindly, lovingly,

tenderly warn the boys in the way he has done when he said, "If you decide to waste" this energy, "remember that pay day comes later."

Not to Hinder, but to Help Finally, this lover of boys has written the wise instructions, and the timely warnings of his volume, because of his great love for, and his truly deep interest in you. He has your welfare at heart. He longs to help you. He does not want to limit your pleasures, but rather to enlarge them. He is pointing to the very ends of success and happiness which you have in mind, and about which you have made plans, and over which you have dreamed, and towards which you are bending your best energies. The difference is only in the two routes—his and yours. You may think that to indulge your appetites and desires now will bring to you the coveted goal. But he knows that you must master yourself; that your life must be controlled, else you never can hope to win the ends you have in view.

No Escape But after all that has been said, some boys are going to ignore these words of timely warning. In that case there is no escaping the pain, the mortification, and the humiliation which must follow. And these

will not ignore the warnings in this book because they doubt the truthfulness of the words, or the wisdom of the warnings. They will consent to both. But seeing the truth, and knowing their duty, they will, nevertheless, pass on into sin and shame to be punished for violating nature's laws. God's word teaches that he who knows his duty and does not do it, shall be beaten with many stripes. It certainly will be so with the boy who reads this book and pays no heed to its wise words of warning.

**A Sense
of Wrong** Nor will those who ignore these kindly words of truth and helpfulness do so because they discount or doubt the value and satisfaction of a pure life. Every intelligent, thoughtful boy knows that he should be pure; and he also knows that it will pay him to live the pure life. There is an inner sense of sin in doing wrong. On the other hand, the boy who does right in any respect, and at any time, experiences a peacefulness and a satisfaction unknown to the wrongdoer. Comparing these feelings, the one of pain, the other of pleasure, how can any boy who reads this book get his consent to

ignore its wise words, and thus bring upon himself the bitter remorse and the certain stain which follow wrongdoing?

**Wins
Battle with
Self**

Those who fail to profit by reading "Personal Help for Boys" will do so, first, from a lack of desire to follow the author's advice. There are strong natural desires in most boys—desires of the flesh, desires which the lower nature presses upon even very young boys in many cases. Every boy who is the victim of such desires comes to the crisis in his life, the crux in his character building, when he must yield to the demands of his lower nature, or else rise up in his God-given strength (1 Cor. 10:13) and put down such desires. This done, and the boy becomes a conqueror! Not simply an overcomer of a temptation for the time, is he; but he has fought a battle, and he has won that battle, and the victory is a distinct addition to his character. That boy is easily conscious of greater strength! Inwardly and outwardly he smiles. He takes pride in this conquest of self. He rejoices in this added strength to his character, and feels himself now ready to meet sterner, stronger foes.

**The Power
of the Will**

Or, second, he ignores the author's wise words because, while really desiring to overcome his lusts and conquer his lower nature, he never does come to the point of really and truly *determining* to do so. A boy might desire a thing all his life, yet never obtain, solely because his will power was not used to secure it. "Nothing is impossible to him who wills," said Mirabeau. "I will," said Balzac, and the world is still reading his many volumes of fiction. "I will," said Napoleon, and the seemingly impossible passage of the Alps became a fact. "I will," said Seneca, and he lived in the face of death. "I will," said Bruce, and Scotland was free. "I will," said our own Booker T. Washington, and he made for himself a place in the little country school room first, then in the life of a great nation. "Ask what *ye will*, and it shall be done unto you," said Jesus. So in a sense the will is supreme. Success in any of life's attempts is not accidental. Men who do things are the men who first *will* those things. Boys who rise rapidly in school, or in shops, or in stores, or in factories, or elsewhere, are the boys who *determine* it shall be

so. To will, is to build character; not to will, is to weaken character.

A
Courageous
Course Third, a boy may fail to follow the advice given in "Personal Help for Boys" because he is lacking in moral stamina. It is one thing to will; it is still another thing to back up that will with courageous action. No sooner should a boy resolve upon a definite course than he should begin to carry out his purposes. For him to say, "I will put down these evil lusts tomorrow," or some future time, means certain failure. "Tomorrow" is the devil's day. (Prov. 27:1.) Today is God's time. (2 Cor. 6:1, 2.) He who would get a grip on himself and take advantage of his enemies, must act, and act promptly and courageously, and in keeping with his determination, just as his will is in line with his desires. It is hard for some boys to be brave. When a boy is not naturally courageous he must encourage his heart by reasoning with himself, and by commanding his will to stand on guard to see that the brave action is done. Thus he develops moral courage. The practice of bravery builds up brave character. To let down and give up, after having determined to do a thing, weakens

one's character and lessens one's self-respect. Moral stamina must back up the will, which, on its part, must sustain one's good desires.

**Looking Up
for Help** Finally, many boys who read "Personal Help for Boys" and admit that it is full of truth and overflowing with wise and kindly counsel to boys, will desire to be and to do what the book calls for, and will even determine to live out the good advice given in their daily lives, and will call upon all the moral stamina they can muster, to back up their wills and support their desires, but, alas, will fail! And that failure will be due to the fact that they lacked native ability to stand, and did not seek help from Higher Hands. "God is able to make him stand," said Paul. (Rom. 14:4.) "The things that are impossible with men are possible with God," said Jesus. (Luke 18:27.) "Now unto him that is able to keep you from falling," said Jude (verse 24). God has promised every boy who really desires to be clean, pure and strong, to furnish him the strength needed. "My strength is made perfect in weakness," he says. (2 Cor. 12:9.) "When I am weak, then am I strong," said Paul. (2 Cor. 12:10.) Meaning that when he became

conscious of his weakness he turned to God as his Mighty Helper. If a boy can keep clean and steer clear of the ugly sins which poison and impair his life, and necessarily prevent him from building up a strong character, let him rejoice in this God-given ability and be sure to make full use of it. But if he finds himself stumbling and falling, too weak to stand without help, let him look to the God of all strength for the help he must have.

**Loss of
Self-Respect**

The pay day is *sure* to come to the boy who decides to waste this energy. It always comes, and it comes to all the guilty. That price will be, first, the loss of self-respect. So long as a boy lives such a life as Professor Shannon has outlined in this volume, he can look into the mirror and smile sweetly over the fact that he is clean and pure and strong. He respects himself because he knows he is building respectable character. Knowing this can but be sweet and satisfying to any boy who is thus building. There is nothing more humiliating than to know that one is guilty on the other hand.

**Lack of
Self-
Confidence**

Then comes the second part of the price, namely, the loss of self-confidence. He who does wrong knows that

he does wrong; and he who does wrong knowingly loses confidence in himself. Later he ceases to strive, then gives up—quits trying to do right; yields to the downward pull of his lower nature. He no longer believes he can, and he can't.

**The Loss
of Friends**

Now comes the third part of the price he pays. Others behold signs of weakness and weakening, and these outsiders, the onlookers, people who have been interested in the boy's progress, in his growth and development, now begin to lose faith in him. Then their regard for him goes. They are no longer concerned about him. Of course they still should be, but they are not. They cast him aside—the far too often sad fate of boys once most promising!

**Loss of
Strength**

The fourth part of the price paid on the pay day sure to come, is the sacrifice of the boy's strength, his three-fold strength: his strength of body, mind and soul. No boy can engage in sins against himself and not weaken himself in body, mind and soul. Let every boy who reads these lines bear well in mind this three-fold price which he *must pay* on the coming "pay day," if he decides to "waste" this energy.

**A False
Place in
Society**

The fifth part of the price comes most naturally, and even of necessity: he fills a false place in society. He may wear nice clothes; his hair may be well trimmed and properly dressed; his manners may be gentle; his conversation may be in good English and sensible; but all the time he knows, and Professor Shannon knows, and well-informed, right-thinking men all over this land know, that the boy who wastes his energy is a "fallen" boy, and that he has no right to associate with sweet, pure, chaste girls who soar so far above him. The hypocrite! How dare he hold up his head in decent company! There are times when he compares himself with the girls of his "set," and deep down in his heart he has to admit, "I am not fit to associate with these decent girls."

**A Successful
Life Plan**

If a boy is unwilling to waste the precious energy God has stored in the body for its strength and blessing he must plan his life. The successful character is no more flung together loosely than is a "skyscraper," or any other building. *There must be a life-plan.* Every boy should outline his life. It is often said that God has a plan for every life. This is doubtless

true. Then God has a plan for your life. You should make sure that you find out just what that plan for your life is, and do so as soon as possible. Few things in life are sweeter than to have one's course well marked out and fully settled. The boy who really desires to know what is God's life-plan for himself, will surely learn it. God will see to that.

**The First
Great Duty**

Second, close attention to building one's character. In building a great, strong, beautiful building, the architect, the contractor, and the carpenters, each in his turn and place, must keep his mind centered upon his part of the work. A little negligence here or there, and the building will crack, or lean, or maybe it will fall! Yet never was there a building so important as a character-building. The first great duty, always present, is to one's God, and God calls upon us all to build right. He call it "righteousness." "Let every man take heed how he buildeth." (1 Cor. 3:10.)

**Giving Up
Something**

Third, the cost of sacrificing unnecessary things. When a boy starts out to make a success of his life, he must side-track every barrier to this high and holy purpose. Close attention to one thing must

mean the giving up of many other things. Some momentary pleasures will have to be sacrificed. One can not be in the whirl of "society," and work his way to the front in some more important undertaking. The student who has "a royal, good time" during his school days, can not expect to lead his class. No boy can work and play at the same time. If a boy purposes to succeed in life, he must put that purpose above the mere pleasures of a passing moment. Often real sacrifice and bitter hardships are in the pathway to real success. But these should be lost sight of in view of the great goal to be gained—success.

**A Sur-
rendered
Life** Fourth, the giving up of the self-life. To a boy, these words may seem actually frightful, cruel, harsh, unthinkable. And yet they are not so. The greatest sin in this world is that of selfishness. No truly good, no really great man ever was known to be self-centered. To be good and great one must become unselfish. That is the real meaning of surrendering the self-life. The self-life unbridled and turned loose in early years, means pain and sorrow in the closing days of life. But to be-

gin early in life to control one's self, to discipline one's life, means the sweetest possible liberty in later years. It is better to have one's good time in the latter end of life, rather than bitter days of remorse. Look around you, and behold the two types of men, those who have spent the first part of their lives "wasting" this energy, and now approach the end of life in shameful failure; and those who sacrificed in young manhood and boyhood many pleasures and privileges, but now are growing old gracefully, joyfully, successfully—then take your choice!

Victory Rich rewards await us at the end of success. First, there is *victory*, following the efforts made.

Power Over Self and Others Second, the rich reward of seeing the ever increasing *power* over one's own life, and over the lives of others. What a blessed comfort in the closing years of one's life!

Triumph! Third, the rich reward *triumph* over the baser elements of one's nature. The higher, mental and spiritual forces, overcoming and subduing the animal in us.

**Honest
Praise**

Fourth, the rich reward of the frequent *plaudits of others* who so kindly commend us for our hard-fought and well-won battles. No one can despise the appreciation and compliments of true admirers. What an elixir of life in old age is the honest praise of our fellow man! This is a wonderfully uplifting thought.

**The
Supreme
Consolation**

Finally, the rich reward of *the crowning glory* of going peacefully away from earth to meet God, unafraid, undisturbed, unannoyed—this is the *supreme consolation* to be sought for the end of one's life. It may be yours. It can not be yours if you "waste" this energy, and in that case, "remember that pay day comes later." Your pay will depend largely, perhaps entirely, upon your acceptance or your rejection of the wise and kindly counsel of the author of this book, "Personal Help for Boys." What is your decision?

CHAPTER XV

"IDEAL BOYHOOD"

THE WIDER MEANING OF "IDEAL BOYHOOD"

**Connecting
the Chapters** In the chapter before this we have tried to show what a boy would suffer should he follow the wrong course, and also to point out the happy and successful life a boy would live by following the right course.

Professor Shannon has in mind one thought which runs all through his advice to boys, and that is, if a boy wastes his God-given energy, the sacred life force of his being, he must suffer severely for doing so; while if he takes care of that life force, he will be clean, strong, pure and manly.

Now, in the several chapters to follow, we are going to widen out some of the many fine hints which he has given, so that the boys who read "Personal Help for Boys" may see still more clearly what is meant by its title, and the occasional suggestion of "Perfect Boyhood."

**A Basis for
the Best
Living** To safeguard the sacred life force of a boy's being, means a basis for the best living. On that fine basis the boy should build a broad, beautiful, strong character. Without that basis such a character is utterly impossible. With such a basis any boy will find it far easier to build the noblest and best character.

A perfect boy is not to be found. But the boy nearest perfect is he who is nearest right in the family, in the school, in society, and in the church. The chapters to follow are going to deal with the boy in these different relations. If the boy who reads this book from cover to cover will only follow its teachings, while he will not be truly perfect, he will be thought of and spoken of as a "perfect boy." Surely that compliment is worth seeking.

**Ideal
Boyhood
Desirable** Here, then, is an ideal—"Perfect Boyhood"! We have seen that the basis of perfect boyhood is a life of purity. That life lived, and any boy has a fine start towards all the other features of a perfect boyhood. With that basis to begin with a boy may attain to the highest ideals.

**Many
Interested
in Ideal
Boyhood**

Ideal boyhood is desirable first, from the boy's own standpoint. It will be decidedly best for him in every way. Second, it is desirable from the standpoint of his parents. A boy either makes his parents proud or ashamed of him. When they do so much for him, in so many ways, he is under obligation to them, and should determine that they shall rejoice in him and be proud of his life. Third, for the sake of other relatives who love him, and who watch his unfolding life anxiously, a boy should do his best. There are, often, grandparents, brothers, sisters, uncles and aunts, cousins, etc., who keep their eyes open on a boy all the time, and their hearts swell with pride when he approaches this high ideal of perfect boyhood; while they are grieved and mortified when he acts ugly and shamefully.

**No Boy
Lives to
Himself**

But the circle grows wider: there are friends, and neighbors, and chums, and acquaintances, all of whom see the boy, watch his ways, note his upward moves with great pleasure, and his downward steps with pain and sorrow. No boy lives to himself. No boy can say, "My life is my own. I can do just as I please with it. If I trifle it

away, it is nobody's business but mine." It is somebody's business besides his. He touches other lives. Others care for him; others love him; others pray for him; others rejoice in his successes and weep over his failures.

Man in the Making In the last place, every boy is a man in the making. Every boy is to fill a place in society, and take part in building and supporting the state. He is to be a citizen after a while. He is to vote and maybe hold office, and help to run the town, the county, the state, or the nation. Surely every boy wants to get fully ready for his part in this great work. The better the boy, the better the man; and the better the man, the better the part he will take in governing other men.

CHAPTER XVI

“IDEAL BOYHOOD” IN THE FAMILY

**Father
Priest in
the Home**

One of the first lessons every boy should learn is to honor his father. “Honor thy father and thy mother,” the Bible says. God has placed the father at the head of the home. It is an honorable place. The father may be shameful in his life, but the place is honorable. For the sake of the God-given office of priest in the home, father must be honored, if for no other reason. Even when Noah was drunk and one of his sons dishonored him, God punished that son severely for his sinful act.

**Be Frank
with Your
Father**

When father speaks his son should listen, and when listening he should look his father in the eye. The boy who learns to look his father in the eye with an honest, attentive gaze, will soon form this good habit, so that all his life he will look

people steadily in the eye. No thief, no liar, no sneak, no scoundrel can do it—long at a time! Their eyes will shift. They can't look you straight in the eye when they know your eye looks straight down into a guilty heart.

And always answer father. Never stand and look down on the ground with your mouth shut tight and your face sullen and angered. Like a man, look father in the face, and tell him what is in your heart. If you have good reasons, state them to him. If you have comments to make on his commands, offer them in most respectful terms, and if your father is a reasonable man he will consider well what you say. If he shows you that your conduct was not right, like a hero confess your fault. If he punishes you, that is better than the lashings of an accusing conscience.

**Speak
Respectfully
of Father** Always speak of your father in respectful language. In a crowd of boys, if others speak disrespectfully of their fathers, rebuke them, and speak of your father in respectful terms and tones. Never call him "the old man," nor "the governor," nor "the boss." To do so is to brand yourself as an unworthy, ungrateful son.

**Be Tender
with Your
Father**

It has come to be common custom for mother only to receive tender treatment from the children. It seems to be decided that father does not care for it, and therefore does not miss it. But this is a grave mistake. There are few, if any, fathers who are not deeply touched by a child's tenderness. Even gruff, stern and surly fathers have tender spots in their hearts which a child can touch. The roughest and toughest of men are made to soften, and often tendered to the point of tears, by a little child, even somebody else's little child. Then what boy can doubt his own father's readiness to be treated tenderly? Fathers do not show so much of their hearts as do mothers, but they *have* hearts just the same. And when a heart is touched by tenderness it melts, whether it be in a mother's bosom or a father's body. Then, boys, be tender, gentle and kind to your fathers, never forgetting that they will appreciate such treatment, even if they do not smile so often, laugh so loud, or weep so easily as mother.

Be careful to show your father full appreciation for all he does for you. Never fail to thank him for whatever he gives you, whether it be money, or a knife, or a vacation. He will

notice your thoughtfulness and heartily appreciate it, too.

Be Courteous to Your Father Do not overlook the many little courtesies a boy can show his father. Get his slippers at night, and change from shoes to slippers for him. Run and bring his raincoat when he gets to the door and finds it threatening. Take his horse out of the buggy and allow him to go right into the warm room awaiting him. Find his evening paper and hand it to him. See how many little courtesies you can show him, not how few. Boys are apt to hang around their fathers only when they want something, to go somewhere, to buy something, to be granted some favor. Boys, this is far too one-sided. The father who supplies you with clothes, food, shelter, an education, spending money, etc., certainly deserves to be courteously treated all the time, not just when you want something.

Father's Faults Many fathers have faults—yes, *all* have. Some boys mistreat their fathers because of their faults. But is the boy himself without faults? And even if he were faultless, is it a boy's place to discipline his

father? Shall a father suffer at the hands of his faulty, fault-finding son because he is not a perfect father? Some of father's faults he inherited, that is, got them by birth from his parents or grandparents. Perhaps he is to be pitied rather than pelted. But however that may be, it is not, most certainly, the son's place to criticise his father, and parade his father's faults before others. If your father has faults, and he doubtless has, overlook them, bear with them, hide them from the world. It is poor taste, as well as bad breeding, to flaunt your father's faults in the faces of others. When you do so you lower yourself in the estimation of others.

**Remember-
ing Mother**

But we must not forget mother. The son who aims at ideal boyhood will truly love his mother; and true love always proves itself. For a boy to say, "I love my mother," but never show it, proves to others that he does not truly love her. True love is always ready to make sacrifices for its objects. If you really love your mother you will gladly give way to her wishes. You will make her will your law. You would rather please her than to please yourself.

**Confide in
Mother**

Perhaps there are few things which please a mother more than for her boy to confide in her. Mother wants to know your secrets, hear about your plans, and learn of all your ups and downs. She is entitled to this. It is justly due her. She should not need to ask it of you. You should volunteer to tell her everything that you think would interest her. A splendid rule for a boy is, never listen to, nor look at anything you could not report to your mother. This rule followed, and a boy will lead a clean, pure life.

Some boys get into the habit of speaking sharply to mother. No son knows how deeply he wounds his mother when he stabs her with his tongue. She may not show it. She may have heart-bleed in secret; but the wound is there. The wounds made by those we love are the keenest, deepest wounds. Boys, be careful how you answer mother.

**Kissing
Mother**

One way love can show itself is in a son's affectionate kiss. When a boy thinks it is manly to quit kissing his mother he has made one of the grave mistakes of his life. Often that tender goodbye kiss is the cord which binds a boy to his mother.

Mother will miss that kiss with an arrow stuck deep into her heart, if you quit kissing her—don't do it!

Mother should never be deceived. She has the right to know the truth, all the truth. Unless she taught you to lie she does not deserve to be lied to.

Go nowhere you would not take your mother. She is a clean woman—she is entitled to a clean son.

**Mother
First**

Be a mother's boy. Make her proud of you. Never prefer another to her. Put her first, always, before women, before men, before companions, before chums. "Mother first," should be your slogan. Even father, the priest in the home, should teach you to put mother first.

**Treatment
of Sister**

If you have a sister, treat her well. Otherwise you may suffer heavy loss. The other boy's sister may interest you some day, and if she sees you acting ugly with your sister, she will rightly decide that you would not treat her any better after you became accustomed to her, and she grew to be as commonplace as your sister. Treat your own sister just as well as you do the other boy's sister. Why not? Surely you do not wish to

treat your sister any worse than you would permit another boy to treat her.

Escort her to places she wishes to go. Carry her bundles for her. Hold the umbrella over her. Take her by the arm and help her over the ditch, across the rough places, and up the steps. Talk to her. Enjoy her. Make her feel that you are the dearest brother in all the world. It will make her happy, it will make you still happier.

**Respecting
Your
Brother's
Rights**

Perhaps you have brothers. If so, treat them fairly. The boy who cheats or otherwise mistreats, his own brothers, will deal unfairly with other boys. Your brother has his rights. Even if he is younger or more backward and timid, he has his rights, and you should respect them. Be courteous, respectful and kind to your own brothers. This is only what you would ask of them. They too, are entitled to it. Do not take too many liberties with your brother just because he is your brother. Do not go into his dresser drawer, or upset things in his trunk, or turn tools topsy-turvy in his chest just because these are your brother's possessions. Property rights should be well settled among brothers and sisters. These rights should be regarded.

**Stand
by Your
Brother**

Never allow yourself to become suspicious of your brother. You are thrown too closely together for that. Trust him till you can't, then go to him candidly and tell him face to face all that you hold in your heart. Stick together. It is expected of brothers. There is something very wrong when brothers disagree and stand apart. Only when you know your brother is in the right back him up; when you know he is in the wrong, back him down! Not even a brother should be defended in the wrong.

CHAPTER XVII

IDEAL BOYHOOD IN SOCIETY

A Change in the Boy! The time comes when a boy begins to wear a collar, put on a cravat, shine his shoes, and "fix up" generally. He is now beginning to think less of his kite, his marbles, his gun, and even his boy chum, and more of the "pretty girls!" God intended it to be just that way. There is nothing wrong about it. But the collar, the tie, the shine, are not all. Many a boy has stepped into society as neat as a pin, yet lacked a great deal of approaching the high standard we have set, ideal boyhood. Along with good clothes, a clean collar and shining shoes, should go good manners. Even a boy shabbily dressed, with good manners, will make many more friends than the boy with the finest clothes and ugly manners.

The Polite Boy In the first place, ideal boyhood calls for politeness. The polite boy is polite even to his playmates—both those

of his own age and those younger, as well as his seniors. A polite boy is polite, indeed, to everybody, even to servants. Rough, uncouth, unpolished manners are signs of bad breeding. These tell of poor home training. And what boy wants to "tell off" on his mother? Suppose his parents have neglected him, is it nice to go into society and there tell by bad manners every one what a failure your parents have made?

**Good Man-
ners May
Be Learned
from Others**

The boy who has been neglected in his home training can soon pick up good manners by watching the actions of those who have been well trained. This is one way to learn good manners. Thousands of boys have been brought up in homes where good manners were not known to the parents themselves, and such boys must look to the examples of better reared boys for their lessons in good manners.

**Good
Manners
Make You
Friends**

Our manners are a part of ourselves. No boy wants to make a bad show of himself. Few things will make more friends for a boy, or make them so soon, as politeness, courtesy, gentility. Good manners let you into the best society; bad manners enter you only to the baser.



The Pride of Home



Chums

Speaking to Those You Meet One sign of good breeding is speaking to people when you enter their presence. Even boys should address each other. This fixes the habit, and is courtesy due your boy friend. When reaching home from school, if you enter your mother's presence of course you will speak to her and quietly print a kiss upon her loving face; but do not fail to speak to her company as well. If you know them, address them by name, bow to them, or shake hands with them, just as the degree of your friendliness calls for. If you do not know them and for some reason mother has failed to introduce you, by all means bow your head and speak to them. Guests in your home are due this much courtesy.

Courteously Removing the Hat Always take off your hat to ladies on the street, as you meet them, even little girls of your "set" are entitled to this courtesy. It is the mark of a little gentleman for a boy to remove his hat on entering an elevator if there are ladies or girls therein. The truly refined lady or girl will notice it and duly appreciate it. You will mark yourself a real little gentleman! Also in meeting

old men, or men of distinction, it is respectful for a boy to bare his head.

Of course no polite boy would think of wearing his hat in the house when in the company of ladies or gentlemen.

"Yes, Sir," In answering your seniors, take
and
"No, Sir" time to be polite. Say "Yes, sir," or "No, sir," "Yes, madam," or "No, madam." Few sounds fall so flat and grate so harshly upon cultivated ears, as a boy's answering an adult with "y-e-s," or "n-o." It always sounds cheap. It smacks of familiarity. It sounds as if the boy counts himself a full peer of the person addressed, when he really is not. There is a gulf between childhood and manhood, and children should respect older people. Where the best breeding prevails they are so taught. All old people capable of doing so, appreciate the courtesies of young people. There is not one argument in favor of a bold, coarse, flat, familiar "Y-e-s" or "n-o," being used by a boy when addressing his seniors.

Express Your Appreciation The boy who aspires to ideal boyhood will not forget to express his appreciation of all courtesies and kindnesses shown him. The least return any boy can

make to those who favor him in any way is to say, "I thank you." One of the biggest blunders a boy can make is to appear ungrateful. It is not enough to *feel* grateful—it must be expressed. Never force people to take for granted your appreciation of their kindnesses to you. Even if you are not really conscious of gratitude when others favor you, it is right that you should learn to cultivate this grace. Like all other graces you can soon grow it. Try it.

Be Warm-Hearted and Sympathetic It is also a true mark of good breeding to express our sympathy towards others. Society means people standing together, related in many ways. Then if we are standing with others, associated with them, they are due something from us, and they rightly expect something from us. If you are in company with a number of boys, whatever the character of that society, and one member thereof loses his watch, or his purse is stolen, or his mother dies, or his father fails in business, by all means tell him that he has your sympathy. Cultivate a warmth of heart. Even the coldest of people enjoy warm natures. How often have you noticed a man who is as cold as steel, married to a warm-

hearted, sunshiny woman? Frequently a quiet, say-nothing sort of a boy will pick out a bright, cheerful, talkative boy for his chum. All of this means that each life needs another life, each heart another heart. And when a life suffers, and a heart bleeds, nothing helps like sympathy. Do not force your friends to take your sympathy for granted, either. The very words society, friendship, chums, stand for mutual dependency. We must help each other, cheer each other, strengthen each other, if we are together on any ground.

**Giving Up
Your Seat
to a Lady** The boy who has been brought up in a home of refinement will always be quick to give up his seat to a lady, it matters not where it is, in a private home, in a hall, in a church, on the train, or on a street car. Especially if it is an elderly lady, or one who seems sick, or a mother with a babe in her arms. Often women do not seem to appreciate these courtesies, but doubtless all real ladies do feel grateful therefor, and they should express their gratitude, especially to a boy.

Thoughtful, courteous boys will be quick, also, to help a woman, or an old man, carry their luggage from the train, or to the train,

or elsewhere, as the case may be. Such a boy will open the door ahead of ladies and elderly gentlemen. And he will always beg pardon when obliged to step in front of some one, or between two people engaged in conversation.

**Good Table
Manners**

Perhaps there is no place where one's good or bad breeding is more noticeable, or counts for so much, as at the table. For a boy to rush up to a table, slam himself into a chair, hardly wait for the "blessing," and begin to ask for food, is positively boorish. Somebody has already failed on that boy! His parents either did not know how to train him, or else they did not care to do so.

**Some Bad
Table
Manners**

The boy who would be a little gentleman at the table will not stretch his arm half way across the table in reaching for some dish. He should politely ask for it. It is very bad taste to make a meal off of one or two dishes. It may be that others would enjoy some of one or both articles! Nor should any polite boy, aiming at ideal boyhood, fail to offer the dishes near him to others, unless there is a waitress in constant attendance. To take big bites, to smack one's

lips, to sip soup loudly, show that a boy has been badly reared. His parents may have tried, but the poor success shows that they did not try hard enough or long enough.

Here are several "don'ts" for the boys who aspire to the high standard of ideal boyhood around the table:

Don't sit down until your hostess does.

Don't begin eating until all are served.

Don't soil the tablecloth by awkward acts.

Don't make your hostess uncomfortable by refusing dishes you do not relish. (You had better be uncomfortable than to make her so.)

Don't fail to compliment your hostess for the good things set before you.

Don't leave your knife and fork hanging on the sides of your plate.

Don't get choked by eating too rapidly.

Don't eat till you can't hold any more!

Don't take such big bites that you can't talk.

Don't put your knife in the butter when a butter knife is in the butter.

CHAPTER XVIII

IDEAL BOYHOOD IN SCHOOL

School Days Different Before a boy goes to school he is in society, that of his parents, his brothers, his sisters, his playmates, etc. But the time comes when he enters a new world. He "starts to school." The school life is altogether different from the home life. The hours pass by differently. The work and the play are entirely different. The discipline is different. And this is a true comparison whether the school be a grammar school, a high school, a college, or a university. To be an ideal boy in the home or in society is one thing; but to be an ideal boy in school is quite another thing. We now propose to see what are the duties of the boy who would strive for ideal boyhood during his school days.

Regular Attendance on School In the first place he will fail to realize his ideal unless he attends school regularly. Rain or shine, dust or mud, feeling bad or feeling fine, the boy who desires

a record as nearly perfect as possible, must be in school day after day. Irregular attendance must mean that one loses much which never can be regained. There is no such thing, in reality, as making up for the loss due to a day's absence. Regular attendance means more than getting the most out of the lessons; it stands for character building. The boy who pushes aside small obstacles and gets to school under many difficulties, will be brushing away barriers all his life. On the other hand, the boy who allows a small thing to keep him away from his school will find himself making excuses for not doing equally necessary tasks all his life.

Full Preparation or Lessons Next to attendance in point of importance is preparation of lessons. It is easy to recite lessons when they have been well prepared. Going to school is always delightful when one goes with well-learned lessons. But study is hard work. There are so many difficult rules to be memorized. There are so many hard problems to be solved. There are so many mean sentences to be translated. No wonder some boys give up and quit! But the boy who quits studying, or quits school, brands himself for life as a quitter!

School life foreshadows real life. The very things skipped or skimmed over are going to come up in the higher courses of the college or the university. These slighted parts of the lesson are just the parts we shall have use for in daily life when once we are out of school.

Growing by Mastery of Lessons Furthermore, he who gives up a job just because it is hard, loses faith in himself, and has less respect for himself because of the failure. On the other hand when a boy works hard and masters the difficult lessons he feels taller, he knows he is smarter, and his self-respect grows faster!

Investigate Deeply and Know Be as independent as possible in your preparation of lessons. Seek help only when you must. But never slight a lessons for lack of help. Ask questions. Few things are more natural to us mortals than asking questions. The boy who enquires, encourages his brain to enlarge. Do not fear to ask even unusual questions. To keep out of the ruts, to get away from the regular, but shows that you are an original thinker. Prosy boys never become prominent. Do not stop asking the same question till you get a satisfactory answer. The boy who quits, the boy who gives up, the boy who gets tired of seek-

ing to know the truth will never measure up to the high standard of ideal boyhood sought.

Sticking to the Hard Task Some boys form the habit of learning thoroughly only the easier lessons. This is a great mistake. Once a boy slighted all the very hard problems in his arithmetic, geometry and trigonometry, and when he reached calculus he could not do a thing with it! Be sure you will find a use for each hard lesson. Another boy once said, "Professor, I got them all but one." "Which problem was it you could not solve?" asked the professor. "This fourteenth problem," answered the boy. "O, well," said the professor, "I did not expect you to get that one." "Why not?" asked the young man. "Because I have been teaching for twenty years and no one has ever yet worked that example right." "Well, hand it back here, I will work it," said young Billy T., and after six months of close study and hard labor, and many failures, the boy went to school one morning with that hard problem solved! No wonder that Billy T. became a great mathematician, a musician, and an inventor of remarkable machines, and gave to the world some new principles in physics. He conquered the difficult.

**Cultivating
the Memory**

A man known all over the United States was heard to say recently, "If I had my life to go over, I would memorize more than I have." A vast deal depends upon a good memory. The boy who can memorize will never lack a job. He is in demand. The world is waiting for all the boys who can fill positions without having to say, "I forgot." It pays to think. The time to fix the good habit of easily remembering is while you are in school. The mind is like a piece of putty or clay—it can be moulded into almost any shape. Fight absent mindedness till you conquer it. Nothing will pay you better than this mastery.

Especially rules and principles should be learned so thoroughly that you know you know them. Few things are more comforting than to be able to say, "I know it is thus and so." All sorts of embarrassments come from thinking and guessing.

**Education
of the
Mind First**

Not many school boys are able to resist the temptation to go with the multitude on a picnic, or attend a baseball game, or take a row up the river. But when there is study undone, which must be done, it is a sign of great weakness for a boy to

desert his books for such recreations. When a boy is in school, his first and his chief occupation is to educate his mind. Everything else should stand aside for that one duty, except, of course, certain higher duties we shall note in another chapter. Though it means a great sacrifice at the time, to make that sacrifice will pay in generous rewards to come later. Once get an education, and it gives one a lifetime of pleasure, profit and power. Throw away your golden opportunities in school, and hardships face you, privations race you, and failures disgrace you.

**Win Your
Teacher**

One more word. Be sure to win your teacher as your friend. This you can do by being respectful, courteous and faithful. The boy who aspires to ideal boyhood will not forget that he has a great obligation to discharge in favor of his teacher. It is not all in the boy, by any means. Many a boy never could have succeeded but for the deep personal interest taken in him by some of that great army of overworked and underpaid teachers of our land.

CHAPTER XIX

IDEAL BOYHOOD IN READING

The Habit of Reading Even the very young boy should begin to read. School textbooks are good in their place, but can never take the place of other books. No boy can count himself educated, whatever course he has completed, unless he has formed the habit of reading. In other words, there can be no ideal boyhood without this reading habit.

A Boy's Taste in Reading The mistake of trying to read a class of books beyond their age is often made by boys. Sometimes the parents are responsible for this grave mistake. Or again a boy's reading habit may be spoiled by having forced upon him books for which he has no taste. For instance, a boy may not like to read history, preferring a book of travel; or he may not like biography, preferring books of adventure. It is far better that a boy should be allowed to indulge his own taste,

at least for a time, rather than run the risk of ruining his reading habit. Gradually the reader may be switched off on to preferable lines of reading. But the boy who gives up reading because he is not allowed to follow his taste, is apt to never become a great reader.

**A Father's
Mistake**

A boy was once urged by his father to read the very books his father delighted in, "Travels in the Holy Land," and other religious books, while the boy's taste was for stories. He did not ask for "yellow back" novels, but for historical and other clean fiction. Since he was not permitted to read books along the line of his taste, and made slow headway reading the heavier books suited to his father's taste, the result was that he finished the university course without being a well read man.

When that man became a father he thought it best to allow his son a good deal of liberty in selecting his books, so long as they were clean, helpful and attractive to the boy. The result was his boy became a most extensive reader. After a year or two of lighter literature his taste gradually changed and he became a great general reader.

**Spare Time
Reading**

Every boy should be very careful to read some every day. Not a day passes but there are in it a few spare minutes which would allow the reading of at least two or three pages. A school boy had a book at his boarding house and while waiting for his meals to be announced he would read, sometimes five minutes, often ten, occasionally fifteen minutes. Just in these time fragments he finished the book. Then he got another, etc. There is a big advantage in this piece-meal plan of reading if one will think over the few pages read between readings.

**Learning
the Meaning
of New
Words**

The ideal boyhood reader will keep his dictionary close at hand and never allow a word, the meaning of which he does not know, to be a stranger long. If he has not his dictionary nearby he should at least keep pencil and paper ready for recording the new words; or he can make a list of the strange words in the back of the book—if it is his book—and look them up later. It will pay to master these new words, not only by learning their meanings, but by using them just as soon as you can in conversation or in writing. It is wonderful what a

wide range of words will form that boy's vocabulary before long!

Discuss the Book with Others It is fine mental exercise and good memory practice for a boy to recall what he has read at the end of each chapter, and also at the end of the book. This serves to fix in the mind for future use the message of the book. Usually some one can be found, father, mother, brother, sister or friend, with whom the contents of the book may be discussed. Even if there is wide difference of opinion, so much the better. Arguments in favor of and against the teachings of the book will fasten those teachings upon the mind.

Mark the Impressive Parts When a boy owns the book he is reading he should have at hand a soft pencil, and in some way mark the passages which are pleasing or displeasing to him. A common plan is to underscore all pleasing passages, while a question mark thus (?) may be placed opposite the distasteful paragraphs. Even comments may be briefly made on the margin, and it will become very interesting in later years to run through the book and note these earlier impressions.

**Reading
the Title
Page, etc.** Last, but hardly least, never read a book without first reading the title page. Get the title clearly in your mind. Fix the author's name well in mind. Read carefully the "foreword," "preface" and "introduction." These are important, else they would not be given space. Often they contain the key to the book. The introduction is supposed to introduce you to the heart of the book; not only that, but often to the heart of its writer. Generally you will enjoy the book far more when you come to know the author better and to understand his purpose more fully.

CHAPTER XX

IDEAL BOYHOOD IN WRITING

Writing Plainly It is astonishing how few boys can write a decent letter. The writing itself is too often only an ugly scrawl. The writer of this page receives thousands of letters from boys throughout the country, therefore is far from fighting a man of straw. Very few of these letters are written in an open, plain "hand." Some of them can hardly be read through without much guessing as to the meaning of many of the words. While the art of writing may be in part one of nature's gifts, yet skill therein can easily be acquired by persistent practice. A boy owes it not only to himself as a part of his education to write a legible "hand," but he also owes it to the thousands who may waste time, become vexed, lose patience, and even show an ugly temper over fruitless effort to "make out" what is meant in a slouchy, slovenly, scribbled letter. Poor writing is usually the outcome of carelessness.

By painstaking caution, any boy can form the letters carefully enough for them to be read. This plea is not for a beautiful "hand writing," but only for such well formed letters as may be easily read.

**The Ink
Smearer**

But many boys who either by natural gift or by dint of much practice, write well, are far too careless as to other points in their compositions. There is the boy who seldom writes a letter or copies an article for his mother or composes an essay for his teacher without smearing it over with ink spots. It may be that the blotter is applied carelessly or that too much ink was taken on the pen. Just a little careful attention to details, mixed with determination to be neat, and these defects are easily overcome.

**Poor
Spellers**

Then there is the boy who can't spell. In the many thousands of letters received by the writer, the fewest of them are properly spelled. In glancing over some of these letters one finds from two to six words misspelled in each one examined. Many of the words spelled incorrectly are words in common use, as for example, "mutch," for "much." Any boy should know how to avoid such a mistake as this. As a

matter of fact, the average boy doubtless does know better, so here again comes in the feature of "carelessness," referred to above. If the boy's attention was called to the mistake he would most probably recognize and acknowledge it. Some men believe the "word" system of learning to read is responsible for so much poor spelling. But however we may account for the failure to spell well, the defect should be remedied.

**Not Using
or Misusing
Capitals** Another blemish in many a boy's writing is the improper use, or else the disuse, of capitals. It is a common thing to see sentences started with a small letter. One not accustomed to receiving many letters from boys and girls could hardly realize how wide-spread is this error. This too is but another case of carelessness. Most boys know where to place the capitals, but they do not think what they are doing. Were it a matter of ignorance, room could hardly be given here for noticing this fault. But since it is a slip of mind or fingers, this certainly is the proper place for calling attention to it. Let the boy who desires to be known as doing his best beware of neglecting the capitals.

**Write on
Only One
Side of
Paper**

There are many reasons why you should write on only one side of the paper. In turning the paper for using the second side, one is apt to lose the numbering of the pages and thus confuse the reader. It looks cheap and smacks of littleness to write on both sides of the paper. Then it is not in good taste, and one has no right to offend good taste. Finally, if you form the habit of writing on only one side of the paper when you wish to submit a letter for "the children's corner" of a paper, or report your results as a member of the "boy's corn club," or write an article to your home paper, it will be easy for you to meet the requirements of the publishers who usually publish only such matter as comes to them written on one side of the paper.

Of course in writing to members of your own family or to close, intimate friends, you may violate this rule without giving offense. Just here it may be well to say that in writing to your family or to your close friends, use your pen rather than a typewriter. Or if you have a good reason for using the machine be sure to offer your apology for so doing.

CHAPTER XXI

SOME GOOD "GUIDE POSTS" TO IDEAL BOYHOOD

**Seven
Guide Posts
to Follow** The boy who aspires to perfect boyhood needs some good guide posts stuck up ahead of him. All the way through this book guide posts have been set up, but have not been so branded in every case. But now we are going to find the guide posts marked as such, so that no boy can fail to see them. These are posts which will hold you steadily on your way, and bring you to the end of your journey in safety and success. It will not be possible for a boy to follow in the line of these seven guide posts and fail to "make good" in the world. He may not become brilliant, few men are; he may not become famous, few men do; he may not become rich, few men can; he may not become great in authority, few men should; but he may become an honorable, trusted, useful citizen, and doubtless he will.

**Study
Details**

The first of these guide posts is, study details. Be a close observer. Learn this by walking down the street and glancing into a show window, then recalling the number of articles you saw in passing. When driving along the highway and you meet a car full of people, after having passed see how much you can recall as to the party—how many in it, how many men, how many women, how were they dressed, what color of eyes had each person, what kind of hats did each one wear, what was the make of the car, etc., etc. By such simple exercises as these you may daily practice in observing closely, and before long you will discover that you have made rapid progress in the art of seeing details. A well-trained memory will now be needed to hold in mind the details observed.

**Remember
Names
and Faces**

As a good practice in getting details, every time you meet a stranger fix his name well in mind, order the memory to hold it there. It matters not in what walk of life you may travel, you will need to remember names. Few people can hold in mind names and faces, but those who can do so find it profitable in many ways. To

remember names and faces will be worth more to you than you can now imagine. All people enjoy hearing their names called. It will make you a great many friends just to be able to call names properly and promptly. One good way to fix names in your mind is to call the name over several times in speaking to the new acquaintance. The popular president of one of the best colleges can call the given names and the surnames of seven hundred pupils! This has come from close application and constant practice. But it has paid this president well for his trouble.

**Neglecting
Details
Brings
Trouble**

You will find all through life that great issues depend upon little details. The boy who can watch every little point in any case will be the hero. A boy goes out in the field to plow. A little "nut" is loose on the plow. He fails to notice that it is loose. Because the nut is loose the plow is broken. That was not "bad luck," it was bad looking! Another boy hitches up the horse to the buggy, jumps in and drives rapidly away. The horse becomes frightened and runs away, smashing the buggy to pieces and almost killing the boy, and all because one little strap was not buckled. A third boy

drives a motor boat. The little pump which cools the motor ceases to work. The boy having no turn for details, does not notice that the pump has stopped, but the cylinder becomes heated and the engine is injured. Another boy has a place in a store. He is trusted with the key to the wareroom. Some one of the store crew borrows the key and fails to return it; but this detail in the day's work slipped the boy's memory and during the night the unlocked wareroom was entered and many things stolen! The boy loses his position, while a more thoughtful boy takes his place.

**Watching
the Little
Points**

It may be said that the greatest difference in business men is that some look after details and succeed, while others fail to take care of details and fail. The man who can see all the little ins and outs; who can see the little leaks; who guards against the little losses; who can watch the want list and keep in stock the little wants; who can take care of the little cents, nickels and dimes—this man will succeed, while right by his side will be another man who has neither turn nor taste for details and he fails. Study details in every case. Master them.

You never can know a thing till you know its every part. To the watch belongs every wheel, every spring, every jewel, every lever, however small they may be, and to know a watch one must be acquainted with all these little parts.

Profit by Experience The next important guide post is, profit by experience. All men might be divided into two classes, first, those who profit by failure and gain by loss. Second, those who make the same mistakes over and over, never profiting by their blunders, nor improving by their mistakes. All men, as well as all boys, blunder. Now, if only one can remember his mistakes and never make them the second time, that one is sure to make progress, to improve. But unfortunately most people go on making the same old mistakes over and over all though life.

Stick Closer to the Hard Tasks The third guide post is, glory in the hard job. Anybody can do easy things. Few people are willing to do the hard tasks. In one of our great cities a merchant prince once advertised for a boy. Many boys answered the advertisement. Each boy was sent up, in his turn, to an old garret and given the task of assorting a big box full of

scrap iron. There was very little regularity or uniformity about the pieces of iron, yet the order was to assort the pieces. Each boy soon tired of this "senseless job," and gave it up. Finally one boy came who stuck to the task, hot as it was in that unventilated garret, until the last scrap of iron was laid in its own pile. At the very bottom of the box he found a five dollar gold piece which he brought down and gave to the merchant, reporting that his task had been completed. The merchant was pleased with the fine order brought out of chaos, and returning the money to the boy for his time, trouble and honesty, employed him. This boy stood by his difficult task and won out, becoming a great and good man. Keep in mind this slogan: Anybody can do easy things. It will comfort and cheer and stimulate you in many a hard place along the road of life.

Obey Orders The next guide post is, obey
Exactly orders. Few, very few do it. Even well grown men of much experience in life will change the orders just a little bit! Many will change the orders a good deal. But when boy or man changes the orders only a little bit, that boy or man takes all the re-

sponsibility for failure upon himself. Of course there may be rare cases where there is no time to confer with the "boss," but the rule should be "obey orders to a 'tee,'" then you throw the responsibility entirely upon your employer. It is said that one of the greatest railroad men in this country went from section hand up to the top by always doing just what he was told to do, and without argument or question or hesitation. Such men are so rare that boys will find a wide and inviting field ready to reward them if only they will listen closely to the orders and obey them exactly. That may seem quite easy to you, but as a matter of fact not over one man in a thousand can do it, or, rather, does do it. Here is your chance, boys—obey orders, and you will be in great demand.

Look at Both Sides The fifth guide post is, looking at the other side. There are always two sides to any matter that comes up. The hard-headed, stubborn boy sees only one side. Such boys are always hard to get along with. They know they are right, and never yield an inch. A wise man once said, "None but a fool is always right." Another great man once

said, "They most assume who know the least." Do not, then, always force the other boy to yield. You may be wrong after all. If you want to be agreeable and to make friends, you must step around and see the other fellow's side sometimes. He has a side. He may be just as honest as you are; or he may be just as honest as he is wrong. But he sees that way, and if you are to be associated with him in the store, the office, the factory, or elsewhere, it will pay you to get a good view of his side. To do this will save you no little trouble in the future. To see the other boy's side will often keep his friendship, and in the long run it will pay you well.

Of course this is not meant to teach you that you should give up your convictions, or break some law of your life to keep the peace. But it refers to cases where two boys differ, each thinking that he is right.

Live by Reason, Not by Feelings The sixth guide post is, live by reason, not by feelings. Our feelings may change with the weather, or with our state of health. We can not depend upon our feelings. Our minds are given us for our guides. We are to reason out our way rather

than to *feel* our way through life. Often there will be a hard clash between our judgment and our desires. Your reason will call for one course, your feelings for another. It should not take you long to settle it as to which one shall be your guide. Reason is the same; feelings change. Live by reason, not by feelings.

"Safety First" Finally, play safe. Note well this guide post. Everything and everybody has been plunging. Plunging in real estate, plunging in school building, plunging in church construction, plunging in speculations; banks plunging, cities plunging, railroads plunging, men plunging, women plunging, boys plunging, even preachers plunging! At last after all sorts of wrecks, strewn all along the way, we are coming to our senses. You will see stuck up everywhere, "Safety first" signs. And there has been organized in this country a "Safety First League," with strong, brainy business men in the lead. "Safety first" has become a slogan. It is taken generally for a motto. We are coming to have common sense and to be cautious. Few boys know what the word "caution" really means. Many of them hate the word. But there can

be no safety where there is no caution. The boy who rushes in where angels would not dare to tread, is certain to get into serious trouble sooner or later.

Be Careful,
Be Safe If you aspire to ideal boyhood you must play safe. Play safe in body, in mind, in soul. Take no silly chances on losing either of the three. If you refuse to take this good and kindly advice, in one unguarded moment—mind you, only *one*—when you have flung caution to the winds, you will contract the foul, loathesome disease which will change the entire current of your life, cloud your mind, and damn your soul! That is just why Professor Shannon wrote this volume, to help you *play safe*. The last, but not the least of the seven guide posts—*play safe!*

CHAPTER XXII

IDEAL BOYHOOD AND RELIGION

**The Need
of Christ
in Our
Lives**

No one can deny the statement that there can be nothing like an ideal boyhood without the Christian religion. To leave out Christ, is to leave out *the one perfect life*, who alone can lift a boy up into anything like an ideal boyhood. The Bible recognizes our many weaknesses and needs, and it holds up Jesus as the supplier of all our needs. What a beautiful verse that is which the great preacher Paul wrote in Romans 8:32, "He that spared not his own Son, but delivered Him up for us all, how will He not with Him, freely give us all things." Notice boys, "with Him," not without Him. If the boys who read these lines need wisdom, need strength, need courage, need a friend, need help of any kind, let them look to Jesus. There is life in just one little look of faith. If you are not a Christian, think

over your sins; make a list of them; try to look at these sins from God's standpoint; ask Him to forgive them; believe that He does *now* forgive them; claim salvation from sin, and rejoice in being saved.

**Go to
God's House** But in any case a boy should not outgrow the Sunday school, the church and the young people's meetings. There can be no real approach to ideal boyhood when a boy stays away from God's house. Even if there were no God, and we had no souls to be saved, going to church would help us in many ways. But there *is* a God, and the church is His house, where we are to meet with Him, worship Him, and learn of His will concerning us. Then go to church, listen carefully, learn all you can from the sermon, ask God to speak to your conscience, teach you, lead you, use you. Try to remember the sermon, and to practice as much of it as you can in your daily life.

Every boy should have his own Bible, and he should read it some every day. If he would memorize only one verse each week, think what that would mean—fifty-two verses a

year! His entire life would be seasoned and flavored by these fifty-two verses.

**Talk to God
in Prayer** Some boys seem to think it is a mark of oncoming manhood that they have about given up prayer. But in fact it is a sign of weakness. Praying is talking to God—the greatest honor in the world! How can a boy come anywhere near to an ideal boyhood and never talk to the God who made Him? The best men the world has ever produced were men who talked most with God. The meanest men who ever lived in this world were men who used God's name only in vain.

**Never Be
Ashamed
to Confess
Jesus** Never be ashamed of your stand for God. Jesus once said, "If ye confess me before men, I will confess you before my Father which is in heaven; but if ye deny me before men, I will deny you before my Father which is in heaven." So we should be careful not to deny Jesus here, for we certainly want him to confess us before his Father which is in heaven. It is something to be proud of that you try to follow the greatest life that ever was lived on

this earth—the only perfect life this world has ever known.

Boldly Take Your Stand for Christ The boy who apologizes for following Jesus will have a hard time living a Christian life, for he will be joked, and “guyed,” and taunted, and jeered. But the boy who puts himself squarely on record, who comes right out boldly with his testimony for Christianity, will command the respect of the vilest unbelievers, and they will not dare to deride him.

There are two things which God asks of you, the giving of which to him will steady you in your Christian life. One is the seventh of your time, and the other is the tenth of your money. The boy who makes the sacrifice to keep the Sabbath day holy, and to live on nine-tenths of his income while giving to God one-tenth, will show his loyalty to God, test the advantages of being a Christian, and will never grow cold, indifferent, or backslidden, as so many young people do. Try it. You will find that it will pay you in many ways. A Boston merchant prince once said he had kept his eye on those who had shipped out of Boston with him for thirty years, and that not

one shipper who shipped on the Lord's day had eventually succeeded. The best rounded, most practical and spiritual Christians in this country are those who divide their money with God, paying to him at least one-tenth.

CHAPTER XXIII

A FEW BY-LAWS FOR DAILY LIVING

In closing this final chapter, some very important suggestions for daily living are offered. The boy who follows them will find that they are wise and worth his while. The boy who refuses to follow them will see his mistake many times when it is too late.

Be an Early Riser First, be an early riser. The boy who crawls out of bed only a few minutes before his poor, old, tired mother announces breakfast, will never amount to anything in the world. There are good reasons for saying this. First, he shows that he is unwilling to share and shoulder his part of the early morning work, hence he is an unfair boy, and no unfair boy can succeed long. Second, he shows much selfishness in sleeping while others work, and the selfish life is always a failure. Third, he proves that he is lazy, and lazy boys never amount to anything.

Fourth, he squanders the best hours of the day for studying, reading or writing.

**Retire at a
Certain
Hour** Second, have a time to retire, and as a rule retire at that time. Let it be your life-habit, and it will bring you many physical blessings. Late, irregular hours will undermine your constitution and injure your health.

**Be an
"On Timer"** Third, form the habit of punctuality. Few people meet their engagements on time. To keep a busy man waiting on you for fifteen minutes is to rob him of that much time you never can pay back. This evil habit of tardiness, if formed in boyhood, will follow you throughout life. It grips one, and holds one fast. Few can shake it off when once it has been formed. Keep your engagements. Let men learn to depend upon your doing so.

**Keep Your
Word** Fourth, keep your word. The writer hereof learned when only a small boy the old proverb, "A promise once given, is a bond inviolable," and it has influenced his life all these years. If you do not regard your own pledges, others will very soon ignore them

**Control
Your
Temper**

Fifth, control your temper. It is a sign of a very great weakness when one gives way to one's temper. If you can not control yourself, you never can control others. Men of power over men are men of self-mastery. Then get a real good grip on yourself!

**Learn to
Be Patient**

Sixth, cultivate patience. Learn while you are young to be patient. There are few evil habits which give one more trouble, or cause one more embarrassment and annoyance than impatience. It makes one very unhappy. It leads to fretting. It gives rise to harsh answers which wound others. It shows how unbridled one is. "Let patience have her perfect work." "In your patience possess ye your souls."

**Never Be
Resentful**

Seventh, never allow yourself to retaliate. Dogs bite back. Wasps get even with you when you get their nests. But Jesus taught his followers to "resist not evil." Even when smitten on one cheek, turn the other also, he said. One need not be afraid of that second cheek being slapped! The spirit of getting even with people who mistreat you is that of the evil one, Satan, and

is very ugly indeed. It really hurts him who shows it more than the person against whom it is shown. For your own sake, for the other's sake, and for God's sake, forgive, and never hold ill-will towards any one. To do so soon spoils your own disposition.

**Admit It
if Wrong**

Ninth, always admit it when you find that you are in the wrong. The best people sometimes make mistakes. To do so is no disgrace, but rather a misfortune. When one who makes a mistake defends that mistake, he is guilty of two errors rather than one.

Be Candid Tenth, be candid. You will find very little company going this way, but that which you do find will be extra good! It is next to impossible for an open, frank, candid person to be bad. It takes a sly, deceitful schemer to be really mean. The candid boy will have far less to explain, and fewer troubles to be settled in the end.

**Be
Generous**

Eleventh, be generous. No one has any use for a stingy person, not even the stingy people themselves! Stinginess is but another name for selfishness. The

stingy boy is always marked. Even the girls soon brand him so. He is held in contempt by others just when he thinks he has them fooled. The only one he fools is himself; and the only one he really hurts is himself. But by "be generous," extravagance is not meant. The prodigal boy of the Bible "wasted his money in riotous living." Be careful not to swing to the other extreme in trying to avoid stinginess, and become a spendthrift.

Be Accommodating

Twelfth, be accommodating. To be accommodating is to do things for people which you do not have to do for them. You are under no obligation to a person; but that person needs your help, and you unselfishly give it to him. You give it when to do so causes you some inconvenience. This is a rare virtue, but one universally praised. Few people like to be accommodating at great sacrifice to themselves, but these same folk will accept from you courtesies which they must know cost you much time, effort and even money. But learn to accommodate people, even if they do not return the favor nor seem to appreciate your service. God will reward you in due time.

Character-Building Essays

CHAPTER XXIV

ASSOCIATIONS

Scarcely anything has a more decisive influence in forming the character and fixing the destiny of a young man for both worlds than the company he keeps. It is a maxim of Divine wisdom, and it comes to you confirmed by the experience of all ages,—He that walketh with wise men shall be wise, but a companion of fools shall be destroyed. We have often wished that we had kept an account of the youths we have known to be ruined by this cause. The number is fearfully large; and of all who have to our knowledge been corrupted in their morals and blasted in their prospects for time and eternity, we can recollect very few whose career in vice and infamy could not be traced back to the influence of evil companions. Oh, how many apprentices and clerks and students and young professional men have we known utterly and

forever ruined by the cause here referred to! Once of fair morals and bright prospects, the pride of fond parents and the hope of society, in an unguarded hour they were drawn into the society of unprincipled associates, went with them to the gaming table, to the house of infamy, to the place of drinking, revelry and profane mirth, and having thus broken away from the bonds of virtue, of decency and self-respect, they found themselves as it were on enchanted ground, within the inextricable toils of the destroyer, and were drawn deeper and deeper in corruption and shame, till character gone, hope gone, all gone, they sunk, some into an untimely grave, victims of their vices, while others were obliged to quit their business and their prospects, and lived, a grief and a sorrow to their parents and their friends. Oh, that we could call up and place these unhappy persons before you, and let you see them in all their degradation and loss of hope for both worlds! Sure we are that, warned by their melancholy example and miserable end, you would thank us for this word of admonition, and shun, as you would the way to perdition, the society of the immoral and the vicious. Beware of

the beginnings of evil. It is much easier to *avoid* bad company than to break away from it when you are once within its bewildering, deadening influence. You may shun evil companions, if you please; but when you are ~~linked~~ in with them, you are committed to your fate, and no resolution will probably avail to break the connection or save you from the fatal consequences of its continuance.

Every young man may see how much depends upon his choice of associates. If he mingle with those who are governed by right principles, his own good purposes will be strengthened, and he will strengthen others in return. But if he mingle with those who make light of virtue, and revel in selfish and sensual indulgences, he will find his own respect for virtue growing weaker, and he will gradually become more and more in love with the grosser enjoyments of sense, that drag a man downward instead of lifting him upward, and throw a mist of obscurity over all his moral perceptions.

It has been truly said, an author is known by his writings, a mother by her daughter, a fool by his words, and all men by their companions.

Intercourse with persons of decided virtue and excellence is of great importance in the formation of a good character. The force of example is powerful; we are creatures of imitation, and, by a necessary influence, our tempers and habits are very much formed on the model of those with whom we familiarly associate. Better be alone than in bad company. Evil communications corrupt good manners. Ill qualities are catching as well as diseases; and the mind is at least as much, if not a great deal more, liable to infection than the body. Go with mean people, and you think life is mean.

It is rare that a novice in iniquity falls at once into the hands of finished seducers. Novices are usually reached at first by young men of their own age, who have recently taken their first degrees in glaring sin. The merry, roistering jollity of such sinners, their gayety of spirit, their apparent happiness, the glowing descriptions they give of their festivities, the sly hints they throw out at the *greenness* of the uninitiated, the half-playful, half-earnest banterings with which they greet their bashful excuses for not joining in their vices, are the first seductive influences which usually

reach young men from the wicked. By these means they learn to love their society; they lose their relish for the purity and quiet of home; they feel mortified at their ignorance of iniquitous practices; until, surrendering themselves to the guidance of these children of sin, they take costly lessons for themselves in Sabbath-breaking, in drinking revels, and in forbidden visits to various places of amusement.

The power of example is proverbial. We are creatures of imitation, and nothing is of more importance to young men than the choice of their companions. If they select for their associates the intelligent, the virtuous and the enterprising, great and most happy will be the effects on their own character and habits. With these living, breathing patterns of excellence before them, they can hardly fail to feel a disgust at everything that is low, unworthy and vicious, and be inspired with a desire to advance in whatever is praiseworthy and good. It is needless to add, the opposite of all this is the certain consequence of intimacy with persons of bad habits and profligate lives.

Here, then, young man, is the turning point of your destiny. When your heart first feels

enchanted by young men whom you know to be the occasion of grief to their friends and suspicion to their employers, your danger is imminent and extreme. The fact that you fail to discern the full enormity of their practices is the sign that you are marked for destruction.

Let every young man, then, seek for associations in life; but let him be exceedingly careful how he makes his selection. Almost everything depends upon its being done with prudence.

Evil companions are, therefore, to be totally avoided. Safety is to be purchased only at the price of entire abstinence from their society; for, as he who tastes his first glass of intoxicating drink has no security against becoming a drunkard, so he who finds a little delight in the society of partially corrupted persons has abandoned the ground of absolute safety. He is within a charmed circle. The incantation has begun. The demon of the circle is nigh. Soon will he present the bond by which the young dupe will sign away his virtue, his hope, his soul. Beware! oh, beware, then, of every one of the seducers to vice! Reject the bad book; turn away from the vile picture; refuse your company to the wicked! Seek

God and His children; so shall you happily escape the dangers of life and win a crown of eternal glory!

The following beautiful allegory is translated from the German: Tophronius, a wise teacher, would not suffer even his grown-up sons and daughters to associate with those whose conduct was not pure and upright. "Dear father," said the gentle Eulalia to him one day, when he forbade her, in company with her brother, to visit the volatile Lucinda, "dear father, you must think us very childish, if you imagine that we should be exposed to danger by it." The father took in silence a dead coal from the hearth and reached it to his daughter. "It will not burn you, my child; take it." Eulalia did so, and behold! her delicate white hand was soiled and blackened, and as it chanced her white dress also. "We can not be too careful in handling coals," said Eulalia, in vexation. "Yes, truly," said her father; "you see, my child, that coals, even if they do not burn, blacken. So it is with the company of the vicious."

No man can allow himself to associate, without prejudice, with the profane, the Sabbath-breakers, the drunken and the licentious,



Shut Your Eyes and Open Your Mouth



In the Tennis Court

for he lowers himself without elevating them. The sweep is not made the less black by rubbing against the well-dressed and the clean, while they are inevitably defiled. The Persians have this beautiful fable to show the value of good company: "A philosopher was one day astonished by the fragrance of a piece of clay. On asking how it came to have so sweet a perfume, the clay answered: 'I was once a piece of common clay, but I was placed for some time in the company of a rose, and the sweet quality of my company was communicated to me; otherwise, I should only be a piece of common clay, as I appear to be.'"
Tell me with whom thou art found, and I will tell thee whom thou art: let me know thy chosen employment, and what to expect from thee I know. Describe your company and you will describe yourself.

The awfully sad consequences of evil associations is exhibited in the history of almost all criminals. A young man, lately executed, made the following speech on the gallows: "This is a solemn day for me, boys! I hope this will be a warning to you against bad company—I hope it will be a lesson to all young people, and old as well as young, rich

and poor. It was that that brought me here today to my last end, though I am innocent of the murder I am about to suffer for. Before my God I am innocent of the murder. I never committed this or any other murder. I know nothing of it. I am going to meet my Maker in a few minutes. May the Lord have mercy on my soul! Amen, amen." What a terrible warning his melancholy example affords to young men never to deviate from the straight line of duty. Live with the culpable, and you will be very likely to die with the criminal. Bad company is like a nail driven into a post, which after the first or second blow, may be drawn out with little difficulty; but being once driven in up to the head, the pinchers can not take hold to draw it out, which can only be done by the destruction of the wood. Let you be ever so pure, you can not associate with bad companions without falling into bad odor. Evil company is like tobacco smoke—you can not be long in its presence without carrying away the taint of it. Tell us whom you choose and prefer as companions, and we certainly can tell who you are like. Do you love the society of the vulgar? Then you are already debased in

your sentiments. Do you seek to be with the profane? In your heart you are like them. Are jesters and buffoons your choice friends? He who loves to laugh at folly is himself a fool. Do you love and seek the society of the wise and good? Is this your habit? Had you rather take the lowest seat among these than the highest seat among others? Then you have already learned to be good. You may not make very much progress, but even a good beginning is not to be despised. Hold on your way and seek to be the companion of those that fear God. So you shall be wise for yourself and wise for eternity.

CHAPTER XXV

CHARACTER

There is a difference between character and reputation. Character is what we really are. Reputation is what others suppose we are. A man may have a good character and a bad reputation, or he may have a good reputation and a bad character. The reason of this is, that we form our opinions of men from what they appear to be, and not from what they really are. Some men appear to be much better than they really are, while others are better than they appear to be. Most men are more anxious about their reputation than they are about their character. This is improper. While every man should endeavor to maintain a good reputation, he should especially labor to possess a good character. Our true happiness depends not so much on what is thought of us by others, as on what we really are in ourselves. Men of good character are generally men of good reputation; but

this is not always the case, as the motives and actions of the best men are sometimes misunderstood and misrepresented. But it is important, above everything else, that we be right, and do right, whether our motives and actions are properly understood and appreciated or not. Nothing can be so important to any man as the formation and possession of a good character.

The influences which operate in the formation of character are numerous, and however trivial some of them may appear, they are not to be despised. The most powerful forces in nature are those which operate silently and imperceptibly. This is equally true of those moral forces which exert the greatest influences on our minds, and give complexion to our character. Among these, early impressions, example and habits are perhaps the most powerful.

Early impressions, although they may appear to be but slight, are the most enduring, and exert the greatest influences on the life. By repetition they acquire strength, become deeply rooted in the mind and give bent and inclination to its powers. "The tiniest bits of opinion sown in the minds of children in

private life, afterwards issue forth to the world and become its public opinion; for nations are gathered out of nurseries." Examples, it is said, preach to eyes; and there are but few persons, especially among the young, who can avoid imitating those with whom they associate. For the most part, this is so unconscious that its effects are almost unheeded, but its influence is not on that account the less permanent. The models which are daily placed before us tend to mould our character and shape our course in life. Habit results from the repetition of the same act, until we become so accustomed to it, that its performance requires no mental effort and scarcely attracts our attention.

By the influence of early impressions, the force of example and the power of habit, the character becomes slowly and imperceptibly, but at length decidedly formed; the individual acquires those traits and qualities by which he is distinguished and which bear directly upon his happiness and welfare. It is very important, then, for every one, and especially for the young, to be very careful as to the impressions he cherishes, the example he imitates and the habits he forms. These are impor-

tant elements which go to constitute character, and if they are of an improper nature, the result will be ruinous. Character is everything. It matters not what a man's reputation may be, without a good character he can not be happy.

In the formation of a good character, it is of great importance that *the early part of life be improved and guarded* with the utmost diligence and carefulness. The most critical period of life is that which elapses from fourteen to twenty-one years of age. More is done during this period to mould and settle the character of the future man than in all the other years of life. If a young man passes this season with pure morals and a fair reputation, a good name is almost sure to crown his maturer years and descend with him to the close of his days. On the other hand, if a young man, in this spring season of life, neglects his mind and heart; if he indulges himself in vicious courses and forms habits of inefficiency and slothfulness, he experiences a loss which no efforts can retrieve, and brings a stain upon his character which no tears can wash away.

“A fair reputation, it should be remembered, is a plant, delicate in its nature, and by no means rapid in its growth. It will not shoot up in a night, like the gourd that shaded the prophet’s head; but like that same gourd, it may perish in a night.” A character which it has cost many years to establish is often destroyed in a single hour, or even minute. Guard, then, with peculiar vigilance, this forming, fixing season of your existence; and let the precious days and hours that are now passing by you be diligently occupied in acquiring those habits of intelligence, of virtue and enterprise which are so essential to the honor and success of future life.

To the formation of a good character it is of the highest importance that you *have a commanding object in view, and that your aim in life be elevated*. To this cause, perhaps, more than to any other, is to be ascribed the great difference which appears in the characters of men. Some start in life with an object in view, and are determined to attain it; whilst others live without plan and reach not for the prize set before them. The energies of one are called into vigorous action, and they rise to eminence,

whilst the others are left to slumber in ignoble ease, and sink into obscurity.

The happiness of all with whom you are or shall be connected in life is deeply involved in the characters you are now forming. Those kind parents who watched over your infancy and childhood, and who are looking to you as the props of their declining age; those brothers and sisters who are allied to you by ties of the tenderest affection; all your dear relatives and friends, regard, with deep and anxious solicitude, the course upon which you are entering and the habits which are to stamp the character and fix the destiny of your future life. In no way can you contribute so much to the happiness of all who esteem and love you as by sustaining a good character; and in no way pierce their hearts with keener sorrow than by compelling them to behold you sacrificing a fair reputation and all your prospects for life in unworthy and vicious indulgences.

Another thing demanded of you by society is *an upright and virtuous character*. If a young man is loose in his principles and habits; if he lives without plan and without object, spending his time in idleness and pleas-

ure, there is more hope of a fool than of him. He is sure to become a worthless character and a pernicious member of society. He forgets his high destination as a rational, immortal being; he degrades himself to a level with the brute; and is not only disqualified for all the serious duties of life, but proves himself a nuisance and a curse to all with whom he is connected.

No young man can hope to rise in society, or act worthily his part in life, without a fair moral character. The basis of such a character is virtuous principle; or a deep, fixed sense of moral obligation, sustained and invigorated by the fear and love of God. The man who possesses such a character can be trusted. Integrity, truth, benevolence, justice, are not with him words without meaning; he knows and he feels their sacred import, and aims, in the whole tenor of his life, to exemplify the virtues they express. Such a man has decision of character; he knows what is right, and is firm in doing it. Such a man has independence of character; he thinks and acts for himself, and is not to be made a tool of to serve the purposes of party. Such a man has consistency of character; he pursues a

straightforward course, and what he is today you are sure of finding him tomorrow. Such a man has true worth of character; and his life is a blessing to himself, to his family, to society and to the world.

We contend that no man can rationally hope to pass the ordeals of life in safety unless his outward virtues derive vitality and vigor from an inward religious life. To be perennial, the stream must proceed from a living spring; to be fruitful, the tree must spread its roots in a congenial soil; so, to insure the possession of uprightness through the manifold trials of human life, the soul of a man must be in harmony with its Creator; through faith in Him it must derive strength to resist wrong, to desire and to will right, when standing in the plunging torrent of evil influences which is ever dashing down the highways of trade. Greatly good men are always "like solitary towers in the city of God; and secret passages, running deep beneath external nature, give their thoughts intercourse with higher intelligences, which strengthens and controls them."

Recollect your high destination, as rational and immortal beings, and remember that

your all, both for this and the future world, depends on the manner in which you form your character. If, during the few years in which your characters are forming, you shun the paths of vice, and carefully cultivate habits of virtue, intelligence and good conduct, you can not fail to rise to respectability and usefulness and happiness. You will have the sweet approbation of your own minds to cheer and animate you; friends will rise up to patronize and encourage you, Providence will smile upon your efforts and ways; and your life, crowned with the blessings of God and the gratitude of your fellowmen, will decline in peace and give a fair promise of a bright rising in another world.

CHAPTER XXVI

INDOLENCE

In the history of most successful men, whether in science, art or trade, it will be found that the first real movement upwards did not take place until, in a spirit of resolute self-denial, indolence, so natural to almost every one, was mastered. Necessity is, usually, the spur that sets the sluggish energies in motion. Poverty, therefore, is oftener a blessing to a young man than prosperity; for, while one tends to stimulate his powers, the other inclines them to languor and disuse. But is it not very discreditable for the young man, who is favored with education, friends and all the outside advantages which could be desired as means to worldly success, to let those who stand in these respects, at the beginning, far below him, gradually approach as the steady years move on, and finally outstrip him in the race? It is not only discreditable, but disgraceful. A man's true position

in society is that which he achieves for himself—he is worth to the world no more, no less. As he builds for society in useful work, so he builds for himself. He is a man for what he does, not for what his father or his friends have done. If they have done well and given him a position, the deeper the shame, if he sink down to a meaner level through self-indulgence and indolence.

Indolence destroys more than industry; and many a drone who has perished prematurely, had his friends been equally honest with Sir Horace Vere, would have had it said of him, as that nobleman said of his brother, when the Marquis of Spinola asked, "Pray, Sir Horace, of what did your brother die?"

"He died of having nothing to do!" was the bluff knight's reply.

Excellence is providentially placed beyond the reach of indolence that success may be the reward of industry and that idleness may be punished with obscurity and disgrace.

A lazy boy makes a lazy man just as sure as a crooked sapling makes a crooked tree. Think of that, my little lads. Who ever saw a boy grow up in idleness that did not make a lazy, shiftless vagabond when he was old

enough to be a man, though he was not a man in character, unless he had a fortune left him to keep up appearance? Those who make our great and useful men were trained in their boyhood to be industrious.

To a young man who has acquired the habit of indulging himself in morning slothfulness, it will be something of a trial to rise at five o'clock, in both winter and summer; but the self-denial practiced in doing this will be so fully repaid, in a little while, that we are sure no one, who has awakened up to the responsibility of his position and the incalculable benefits that must result from efforts such as he is making, will sink down again into disgraceful indolence.

Laziness grows on people; it begins in cobwebs and ends in iron chains. The more business a man has to do the more he is able to accomplish, for he learns to economize his time. "I can't find bread for my family," said a lazy fellow in company. "Nor I," replied an industrious miller; "I am obliged to work for it."

Activity is the result of some end or affection of the mind. Where no purpose is in the mind there is indolence; but where there is an

end in view of sufficient importance, all the powers of the mind come into spontaneous activity. Now, will any young man say that there are not objects for him to attain, of sufficient importance to awaken him from his habits of indolence, no matter how much he may have confirmed himself in them? We know there is not one who does not, at times, feel the necessity of concentrating every energy he possesses upon the accomplishment of some end; but the evil is, the thoughts are not kept steadily fixed upon the end, but are allowed to wander off to sport with unimportant things, or to retire in mere idle musings; and thence comes indolence; for if there is no purpose, there will be no activity.

An active and energetic mind may achieve much, even where there is great want of order; but indolence chains a man down, and keeps him fast in one position; it is, therefore, the most serious defect of the two, and should be striven against with unwearying perseverance.

Self-complacency begets indolence, a condition alike disastrous to nations and to individuals. Indolence, poverty; poverty,

misery. Indolence imparts vice; vice leads to crimes, and crimes to the gallows.

It is an error to believe that the vehement passions alone, like love or ambition, triumph over the rest. Indolence, nerveless as it may be, is generally master of every other; it steals dominion over every action of life and stealthily paralyzes alike all passions and all virtues.

Indolence leaves the door of the soul unlocked, and thieves and robbers go in and spoil it of its treasures.

CHAPTER XXVII

INDUSTRY

Man was made for action, for duty and usefulness; and it is only when he lives in accordance with this great design of his being that he attains his highest dignity and truest happiness. To make pleasure our ultimate aim is certainly to fail of it.

No matter what a young man's situation and prospects are; no matter if he is perfectly independent in his circumstances and heir to millions, he will certainly become a worthless character if he does not aim at something higher than his own selfish enjoyment; if he does not indeed devote himself to some honorable and useful calling.

I will add that so far as the formation of a good character and success in the world are concerned, I would rather have a child of mine begin life, with nothing to rely upon but his own exertions, than be heir to the richest estate in the country. Character and

success depend vastly more on personal effort than on any external advantages. With such effort the humblest can not fail to rise; without such effort the highest can not fail to sink.

A life of idleness is one of the direst of all curses. The doctrine that labor, even of the humblest character, is dishonorable, he must resolutely trample in the dust, as false and dangerous; and contend that an industrious, honest scavenger is really a more honorable man than the most fashionable dandy, who idles away his time on the pavements of Broadway, in ladies' drawing-rooms, in cafes and in theaters. Thus, eschewing false ideas, and making every moment fruitful of some good to mind or body, to himself or to others, he can not fail of a plenteous harvest of advantages as life advances.

Nothing great is ever achieved except by industry and earnest application, combined with an orderly arrangement of all the means necessary to the accomplishment of the object in view. From this may be clearly seen the importance of habits of industry and order. Without them, little can be done; with them, almost everything.

To be industrious, a young man must have a *useful pursuit* and a worthy aim. He must follow that pursuit diligently. Rising early and economizing his moments, he must earnestly persist in his toil, adding little by little to his capital stock of ideas, influence or wealth. He must learn to glory in his labor, be it mechanical, agricultural or professional. He must impress himself deeply with the idea that a life of idleness is one of the direst of all curses.

Vast numbers of young men annually sink from positions of high promise into utter abandonment and destruction. But admit that the idle youth so trims between sloth and industry as to avoid utter ruin, what then? He lives a useless, insignificant life. His place in society is aptly illustrated by certain books in a Boston library which are lettered "Succedaneum" on their backs. "Succedaneum!" exclaims the visitor; "what sort of a book is that?" Down it comes; when lo! a wooden block, shaped just like a book, is in his hands. Then he understands the meaning of the occult title to be, "In the place of another;" and that the wooden book is used to fill vacant places and keep genuine volumes

from falling into confusion. Such is an idler in society. A man in form, but a block in fact.

As nothing great can be accomplished without industry and an earnest purpose, so nothing great can be accomplished without order. The one is indispensable to the other, and they go hand and hand, as coworkers in man's elevation.

No young man should wish to live without work; work is a blessing instead of a curse; it makes men healthy, develops their powers of body and mind; frees them from temptation, makes them virtuous and enterprising, and raises them to wealth, to honor, and to happiness. The workingmen of our country are its true nobility. I refer, of course, both to those who work with their minds and those who work with their hands; and with these *workers* every young man should be prompt to enroll his name, and honor it, through life, by being a workingman—a producer, and not a mere consumer of what others earn. Having chosen his occupation, let him give himself to it with patient, untiring application—resolve to rise and to excel in it. If placed in discouraging circumstances, let him remem-

ber the adage of Cicero, *Diligentia omnia vincit*. Many a dark morning has been succeeded by a long, bright day. Our worthiest and best men have been formed amid difficulties and trials, and no young man should ever succumb to difficulties or shrink from toil. Rightly met and borne, they will give strength and firmness to his character, and so contribute to his higher and better success in life.

Martin Luther, Richard Baxter, John Wesley, Adam Clarke, Richard Watson, Napoleon Bonaparte, Elihu Burritt and a host beside, might be quoted as demonstrations of what may be done by an industrious employment of moments during a lifetime. But what does it avail to multiply examples? Let the young man resolve to become an example himself. Determine to make the most of your opportunities, and henceforth act on the principle that moments are grains of gold, by the careful gathering of which you are to become rich in knowledge, in experience, in honor and in happiness.

I have seen young men starting from the humblest walks and rising to honor, wealth and influence in the various callings in life. I have seen others, much their superiors in

natural talents and external advantages, sink into inefficiency and neglect, unable to acquire any eminence or respect in the world. And when I have inquired for the cause of this difference, I have found almost universally that it was owing to diligence and perseverance in one case and to negligence and inconstancy in the other. I have rarely known a young man fail to rise in the world who pursued an honest calling with a steady, unwavering purpose to excel in it; and I have never known one fail to sink who was of a slothful, unstable character. Industry and perseverance, coupled with fidelity, can do anything, but without them nothing can be done. Like the tortoise in the fable, it is the slow, sure, perserving runner that first reaches the goal. It is not a few bold, fitful efforts that makes a man of mark. Even the great Newton modestly confessed that he owed his success as a philosopher more to patience and attention than to any original superiority of mind. And we know of many at the present day among the most useful and respected in society who have risen precisely in the same manner.

Idleness is the nursery of crime. It is that prolific germ of which all rank and poisonous vices are the fruits. It is the source of temptation. It is the field where "the enemy sows tares while men sleep." Could we trace the history of a large class of vices, we should find that they generally originate from the want of some useful employment, and are brought in to supply its place.

CHAPTER XXVIII

INTEGRITY

Look around over your community and see who they are that are most prospered in their temporal interests, happiest in their lives and most respected in their characters. Are they not the men of firm and decided principles, of fair and open conduct? There are, thank God, many such in the midst of us; many who know not how to sacrifice their conscience to their interest; many who conduct their affairs with strict probity, with a noble, unbending regard to truth and duty. Are not these the characters whom you and all men most respect and esteem? Are they not in the greatest credit and in the happiest condition, sharing largest in the pleasures of an approving mind and in the confidence and love of their fellowmen? Let these men be your pattern; tread in their steps, imitate their virtues and rise to their honor and happiness. What if, in pursuing this course,

you should not, at the close of life, have so much money by a few hundred dollars? Will not a fair character, an approving conscience and an approving God be an abundant compensation for this little deficiency of pelf?

One of the first effects of integrity is to secure to its possessor the *confidence* of society. To have the confidence of others is to have influence over them, for men readily yield themselves to the guidance of those in whom they confide. Hence, a reputation for lofty integrity is a better capital than gold; it is more persuasive than eloquence; it is more powerful than the sword. A remarkable example of its influence is furnished in the rivalry of Robespierre and Mirabeau during the first epochs of the French Revolution.

A character for integrity, accuracy and promptness acquired while learning any branch of business is the best capital which a young man can have. It will make him friends, open before him doors of enterprise and set him forward in the world with every facility of prosperity and success. I have mentioned a character of integrity, by which I mean a character of high moral principle; of unbending uprightness and honor; it is worth

everything to a young man, and he should guard it as his richest treasure, even as his life's blood. It is indeed his life in all that relates to his happiness and success in the world. It is a crown of gold to him now, and preserved untarnished in the fear and love of God, it is a pledge of a crown of glory reserved for him in heaven.

Cultivate the loftiest integrity, even in connection with the smallest matters. Are you a clerk? See to it that your minutest entries are strictly correct; that you never appropriate one cent of your employer's money or property to your own uses. Deal with honorable exactness toward all who trade at your store or counting-room. Eschew all *business lies* in selling goods. If, in measuring or weighing an article, you discern defects which lessen its value, boldly make them known. Do not permit a dishonest employer to compel you to be his instrument, his tool for doing wrong. Let him distinctly understand that *you* do not hesitate between dishonor and dismissal. Prove, if need be, by the loss of your situation, that you prefer an honest crust to a dishonest banquet. If you are a mechanic, a farmer, or an artist, prosecute your daily tasks

with the same careful diligence, in the absence, as in the presence of your employer; thus proving that you are "*no eye-servant*," no mere "*man-pleaser*," but a conscientious and dignified young man; doing right, not for reputation's sake, but because you love it, and from a sense of obligation to Almighty God.

CHAPTER XXIX

INFLUENCE

Influence is the power we exert over others by our thoughts, words and actions—by our lives, in short. It is a silent, a pervading, a magnetic, and a most wonderful thing. It works in inexplicable ways. We neither see nor hear it, yet, consciously or unconsciously, we exert it. No one can think, or speak or act—no one can live—without influencing others. We all sometimes seem unconscious of this very important fact, and appear to have adopted the strange idea that what we do, or think, or say, can affect no one but ourselves. You influence others and mould their characters and destinies for time and for eternity far more extensively than you imagine. The whole truth in this matter might flatter you; it would certainly astonish you if you could once grasp it in its full proportions. It was a remark of Samuel J. Mills that “No young man should live in the present century

without making his influence felt around the globe." At first thought that seems a heavy contract for any young man to take. As we come to apprehend more clearly the immutable laws of God's moral universe, we find that this belting of the globe by his influence is just what every responsible being does—too often, alas, unconsciously. You have seen the telephone, that wonderful instrument which so accurately transmits the sound of the human voice so many miles. How true it is that all these wonderful modern inventions are only faint reflections of some grand and eternal law of the moral universe of God! God's great telephone—I say it reverently—is everywhere—filling earth and air and sea, and sending round the world with unerring accuracy, and for a blessing or a curse, every thought of your heart, every word that falls thoughtfully or thoughtlessly from your lips, and every act you do. It is time you awoke to the conviction that, whether you would have it so or not, your influence is world-wide for good or for evil. Which?

There is another immense fact which we may as well look squarely in the face. *An influence never dies.* Once born, it lives for-

ever. In one of his lyrics Longfellow beautifully illustrates this great truth:

"I shot an arrow into the air,
It fell to earth, I knew not where;
* * * * *
I breathed a song into the air,
It fell on earth, I knew not where;
* * * * *
Long, long afterwards, in an oak
I found the arrow, still unbroke;
And the song, from beginning to end,
I found again in the heart of a friend."

No thought, no word, no act of man ever dies. They are as immortal as his own soul. He will be sure to find them written somewhere. Somewhere in this world he will meet their fruits in part; somewhere in the future life he will meet their gathered harvest. It may, and it may not, be a pleasant one to look upon.

An influence not only lives forever, but it keeps on growing as long as it lives. There never comes a time when it reaches its maturity and when its growth is arrested. The influence which you start into life today in the family, the neighborhood or the social circle, is perhaps very small now, very little cared for now; but it will roll forward through the

ages, growing wider and deeper and stronger with every passing hour, and blighting or blessing as it rolls.

“Gather up my influence and bury it with me!” exclaimed a youth, whose unforgiven spirit was sinking into the invisible world. Idle request! Had he begged his friends to bind the free winds, to chain the wild waves, to grasp the fierce lightning, or make a path for the sand-blast, his wish would have been more feasible. The skeptical thought that fell as a seed of evil from the lip and grew in the heart of the listener into defiant infidelity, the light word that pierced the spirit like a poisoned dart, the angry glance which stirred the soul to anguish and made tears flow at the midnight hour, are all beyond our reach. The mind thus wounded sighs on, and after we are dead the chords vibrate which our fingers touched. The measure of that influence, for weal or woe, will lie hidden, a terrible secret, until the day when the spirit, blindly driven to despair and guilt, or blasted by skeptical thought, shall stand writhing and wretched to confront those by whom the offense came, and to teach that *influence is immutable and eternal*. It is *influence* that

is thus powerful, not the influence of those in high stations. The effect of their conduct is more easily traced, because it works through public affairs. But the influence of a beggar girl is as potential in her sphere as is that of a queen in her more enlarged circle. Wealth, station, talent, may add to the force and extent of influence, but they can not create it. It is an attribute of your nature, inseparable from it, inherent in it.

Your influence is not confined to yourselves, or to the scene of your immediate action; it extends to others, and will reach to succeeding ages. Future generations will feel the effects of your principles and your conduct. You are so connected with the immortal beings around you, and with those who are to come after you, that you can not avoid exerting a most important influence over their character and final conditions; and thus, long after you shall be no more, nay, long after the world itself shall be no more, the consequences of your conduct to thousands of your fellowmen will be nothing less than everlasting destruction or eternal life.

What if life is young and its paths are strewn with flowers? What if the current of

your ordinary ideas runs in a contrary direction? What if a due sense of the true responsibilities of life should restrain, in some degree, the gaiety of your spirits? Are you, therefore, to trample upon the happiness of others? Are you to peril your own best interests? Remember, as is your influence, so is your destiny. There is a woe for those who suffer from evil influence; but a heavier, direr woe for them "by whom the offense cometh." Consider, therefore, my dear reader, with a seriousness worthy of your immortal nature, the bearings of this momentous question. Resolve, in the silent depths of your reflecting spirit, "I will take care of my influence!"

Consecrate your influence to virtue, to humanity, to God. Thus in your life you shall be "like a star glittering in its own mild lustre, undimmed by the radiance of another, and uneclipsed by the deep shades of the midnight heavens."

CHAPTER XXX

CHOOSING A VOCATION

Talking It Over The time soon comes when boys must plan for life's work. Young animals have their life work laid out for them by nature. A little bee never has to plan what it shall do. But with boys it is different. Their future activity is not determined for them; though parents often try to arrange such matters. Boys, you can not afford to be indifferent, for, in general, there is some one line of activity that you should plan for, prepare for, and work for to the best of your ability if you are to make the most out of life. Most boys have to face the problem of deciding what that vocation shall be. The word vocation is a very convenient one and you must remember it. It means calling, profession, business or occupation.

Boys Need Good Advice Right choice is very important; success and happiness often depend on it. True, there are many possible

vocations in which you can win what is regarded as success, if you are willing to prepare and work in earnest. But you might be better satisfied, happier, and probably more successful in some other vocation that makes an appeal to you. You need advice from parents, and disinterested friends. It will probably not be many years before earnest, conscientious teachers will be prepared to help you make a decision.

**Misfits
In Life**

In all large towns there are stores selling misfit clothing. That is clothing made for people who failed to take it, and so it is offered for sale. The country is full of men that are misfits in their vocation. They are to be pitied. The heart is gone out of life, they are discouraged, they are making a failure, and none know it better than they, themselves. They chose a vocation for which they were not fitted. The pity is that it is generally too late to make a change. Youth is gone and with it have gone energy and ambition. It is not impossible to change and make a success but generally such people have to make the best of it. Boys, you are standing at the threshold of life—try and avoid making a misfit.

When Duty Calls It may seem to you that your circumstances are such that you have no choice in the matter. Perhaps father is getting old and needs help on the farm. Many boys have bid good-by to their ideals and taken hold to help father on the farm, or in factory, or in store, when the longings of the heart were for something different. It may be so in your case. Perhaps it is not a question of what you would like to do, but what you ought to do. Nearly always, however, there is a way out if you go at it in the right spirit. But at this point, mistakes are apt to be made on the part of both parents and boys.

Mistakes of Parents It has been said that nearly every one that made a great success in after life was opposed in his choice of a vocation by parents, or guardians or teachers. Many fathers taking a just pride in the success of a son, forget that they opposed that son when he wished to take the vocation that he has so eminently filled. Fathers can not tell what hidden influence is calling their boy to his life work. Only in exceptional circumstances are they justified in insisting that their own ideas be followed by the son.

Arkwright was a great inventor; his parents insisted that he learn the barber trade. One of the world's great painters was forced to learn how to make bread and cakes. An eminent author had to learn the cabinet trade. The father of John Jacob Astor, the founder of the family fortune, insisted that his son should learn the butcher business when every feeling of the boy's heart was for business.

**Mistakes
of Boys**

The mistakes made by boys are equally glaring. Often father does know what is best, and what he advises is not simply duty but the best opening for the boy. Brains, determination, youthful energy may make the "run down farm" or the "one horse business" of father's a pronounced success. Perhaps the boy's eyes do not see straight. Distance always lends enchantment to the view and the business career in the distant city may not be all that it seems to the boy on the farm. Boys often think that they can duplicate the success their fathers won as lawyers, doctors or teachers. They feel that they are a "chip off of the old block" and so they follow their father's pro-

fession when nature fitted them for something else. They become misfits.

Independent Decision It remains true in most cases—probably it is true of the boy reading these lines—that the boy must make up his mind what vocation he shall follow, what to plan for and work for, after he has considered his special problem. What help can we give to boys in this matter? Earnest advice has been given on preceding pages on the necessity of sex purity, so as to conserve mental and physical health. We have pointed out the necessity of cultivating all the traits that, united, make up good character. No enduring success can be won in any calling without health, mental vigor and actions in conformity with what is highest and best in life, which is only another name for character. Let us now give some suggestions to guide the boy in choice of vocation.

Willingness to Work "I have been wondering, papa, what would be the easiest thing I can do when I get to be a big man." was the innocent remark of a little boy I once knew to his father. It is only fair to add his after life was proof that he selected, not the easiest,

but the best thing he could do. The boy who is really trying to find something that is easy to do through life is extremely apt to make a mistake. It may be easy for a while, perhaps the boy will have a good time for a few years, but such a vocation does not wear well; as in cheap jewelry, the glitter and shine soon disappear. You have probably heard it said that life is a battle? That means that you have to work your way through all sorts of discouragements, disappointments and difficulties if you would win success.

**Work a
Necessity**

It makes no difference what you decide to do—follow a profession, engage in business or farming—you will have to work if you would get on in the world. Willingness to work is the first principle to fix for your guidance. Unless you are willing to work in earnest, deny yourself much of pleasure, it really is not worth while spending much time in choosing a vocation; just take the first thing that comes handy and get along as easily as possible. But we do not think you are such a boy, we believe you are willing to work hard, just as hard as may be necessary in whatever you undertake.

The Aim Did you ever go hunting? You know you can not hit a squirrel in a tree if you aim along the ground. No matter how good your intention may be, you will only hit what the gun is pointed at. You may wish and expect to shoot an eagle; you certainly will not if your gun is pointed at a humming bird. Through the battle of life you are hunting for success, in the highest sense of the word; the vocation that you choose is the gun—so to speak—wherewith you hope to achieve the prize, but unless your vocation be such that it aims at success, your hopes are in vain. There are some callings that no ambitious, pure-minded boy can afford to even consider, because their aim is persistently down. No, the vocation you are to choose must be one that commands respect, one, the fruits of which tend to make people's lives better and happier, one that uplifts them. Avoid all vocations, the fruits of which tend to drag people down, no matter how tempting, in a money sense, the result may seem to you. Many a boy has dwarfed manhood, cramped intellect, and blighted, as a frost blights flowers, all the best of his nature by making choice of some

vocation that appealed to him because there was money in it.

**The Kind of
a Vocation
to Select** The number of vocations from which to make a selection are now very great and increasing every year. But right at the start let it be remembered that there are vocations that you must not consider. Choose upward. We mean by that choose a vocation that will elevate you and in which the rewards for right endeavor are great. Ask yourself what kind of men are following it? Are they men that the community respect? If the vocation you are considering does not measure up to this requirement you must not consider adopting it. You have been reading about Associates and Habits. A vocation is the most intimate kind of associate, taking up your time and thought and molding your habits. It will certainly stamp its impress on you and you will become, in character, just what your vocation is. If that be one that the best and most respected men do not engage in you must dismiss it from thought.

**All Honest
Vocations
Honorable** Boys often form mistaken estimates of the dignity of certain vocations. Formerly more than at present,

ambitious boys were apt to conclude that professional life was more dignified than other lines of work so the professions became overcrowded. A great many boys made the mistakes of their lives by choosing law, medicine or the ministry, thinking they were the honorable professions. They certainly are honorable but so is any honest, useful calling. It requires certain natural qualifications to make a success in any of the professions. You might make a great success in, say, rail-roading, perhaps rising to a position of great power and influence, but would be a misfit as a doctor or lawyer. Remember this, boys, it is not your vocation that will ennoble you; it is yours to ennoble your chosen vocation. So in considering a possible vocation, dismiss from your mind considerations of supposed inherent dignity; it is only necessary that it measure up to standard in other respects.

**Choose
What
Appeals
to You**

This bit of advice must be accompanied by a warning. What appeals to you now may not stand careful examination. A few years hence, when your education is completed and your judgment becomes more mature, you will be better able to decide between the rival attrac-

tions of different vocations. Some, for reasons we have shown, you will dismiss from mind; others you are to weigh and consider. You feel a natural inclination towards certain lines of activity. It may be farming or rail-roading or some branch of mechanics, or a professional life. The probabilities are that heredity has endowed you with certain qualifications for that line of work. If it were not so, you would not be drawn in that direction. You can not make a success of any vocation unless you can put enthusiasm into it; that you can not do unless it interests you.

**Present
Possibil-
ities**

You are fortunate in having your boyhood now, because you will be able to take advantage of the most wonderful period this world has ever seen. Do you know, boys, that many men in midlife envy you the great possibilities that are yours? Every department of human activity is going to boom, throb, pulsate with new energy. There are new and great possibilities in every vocation. This means that you must more carefully than ever study what you are best fitted for. Be doubly anxious in this age of great possibilities to avoid making a misfit.

New Pursuits to Choose From

Not only are possibilities in old lines of activity greatly increased, but there are new lines of work that you can choose from. When your fathers were boys, electricity was just becoming the hidden slave of man. No one dreamed that it could be made to do our bidding in so many different directions—hauling trains, turning machinery in factories, carrying our messages through the air—and an entirely new field of activity has been opened out for ambitious boys to consider—electrical engineering. Many young men are making a great success in that work. This illustrates what we mean by new pursuits to choose from. Other examples could be mentioned, and boys must keep wide awake to all such opportunities. Before many years special teachers will be engaged in furnishing needed information to the boys of our land about new lines of activity. In the meantime suppose you gather information about such lines as forestry, accountancy, efficiency engineering and other new departments of activity. Success does not call on sleepy heads.

Courage of Your Convictions

We wish to say a word of encouragement to the boy before whose mental vision some great purpose is outlin-

ing. There will be many to discourage you; plenty to point out all sorts of obstacles in your way. Some may say that you have the swell head. But we say to you that whatever pursuit is beckoning to you, unless something in the line of duty intervenes, follow your ideal. A way will open before you if the desire of your heart is a worthy one and you are sincerely doing your best. No difference how unreasonable others may think your ambition, how impossible it is for one in your position to realize it, never allow yourself to lose sight of it; that should be your choice, and there is no reason why you should not achieve your purpose. Boys, do not hesitate to choose a vocation simply because there are great difficulties in the way of achievement.

**The Back-
ground of
All
Vocations**

Dear boys, this book has surely been written in vain and you have read to little purpose if you do not know that there is one supreme purpose lying back of all vocations. Some vocations have been weighed by that purpose and found wanting. That purpose is to be considered in any choice you may make. The development of manhood, in the highest sense of the term, should be the supreme purpose of life. You

know what the background of a picture is? It is that against which the details—the immediately striking features—are viewed or projected; it is that that gives the pleasing effect to any picture. The one supreme purpose of life should form the background of every vocation. All the striking features of the vocation should be projected against it, and it alone can give a pleasing effect to the whole.

Summing Up At your age, boys, the call of active life is beginning to rouse you. You are just entering that wonderful formative age of young manhood. You have an impatient desire to test the facts of life. It is not too early to form at least general plans of what shall be your calling in life. Your education from this time on will be affected to a considerable extent by the choice you make. If you choose the professions, the emphasis will be placed on general or liberal studies; otherwise your education will be more along the lines of vocational education.

We have had, through the medium of the printed page, an earnest, friendly talk with you on the general subject of vocations. We have shown you the importance of the choice

you are to make, we have warned you against certain classes of vocations and indicated the general lines on which choice should be made. We desire to help you make your life happy and useful and the choice of vocation has much to do with such a result.

CHAPTER XXXI

PLANNING YOUR WORK

**Necessity
for Prepar-
ation**

We have mentioned the wonderful new age just beginning and the great possibilities that boys can hope to make real. There is another side to that picture. The splendid opportunities that are yours, the great possibilities coming, are not for you unless they are splendidly prepared for. There are so many reaching for the prizes that they are not to be won by the indifferent. Yes, life is a battle, but nowadays battles are vastly different from what they were fifty years ago. In your history you read about some of the great battles of former years, such as the battle of Waterloo. That battle was only a skirmish compared to recent battles in that same section. So it is in the battle of life. It has become more intense, more earnest, and demands vastly greater preparations to win. You have heard it said that a good beginning is half the battle. You can form general plans now and they

will be the good beginning that will mean much for you in after life.

**Getting
Your
Thoughts
Right**

You have been shown how very necessary it is for you to spurn vile and sordid thoughts, but to give place to pure and uplifting ones. We are now to consider the factors of success. We are sure you know what a number of them are. Thoughts are one of the prime factors of success. Does that seem strange to you? Well, those that have studied into such matters most tell us that thoughts held in the mind have a great deal to do with success. It makes no difference what vocation you may have selected, or however well you may otherwise prepare, unless you have the right thoughts about it you are handicapped in your efforts. Now, a handicap means some useless hindrance to effort. Don't handicap yourselves, boys, by wrong thoughts.

**Success
and
Failure
Thoughts**

Do not allow yourself to harbor fear of failure, doubt or discouraged thoughts. Such thoughts will surely tend to bring the failure you fear. Listen to the testimony of Job of old: "The thing which I greatly feared is come upon me." Strive to entertain only cheerful, hope-

ful, optimistic thoughts. Make no mistake in this matter, boys; you are in the formative period of life. The thoughts which you keep in mind are going to so mold your soul powers that you will tend towards success or failure in accordance with the nature of your thoughts. A boy that has accustomed himself to brave, success-winning thoughts has a better chance in life than one equipped with a splendid education but with powers weakened by the subtle poison of failure thoughts. You know the beautiful rainbow has three principal bands of colors; a beautiful success in life depends on the combination of three principal strands of thoughts—pure thoughts, noble thoughts and success thoughts.

**Thoughts
About Your
Vocation**

You have made choice of a vocation within certain broad, general lines. Having made that choice, fortify your mind in regard to it. Do not question your ability to succeed in it. Are others making a success in that field? You can do the same. Having chosen after due consideration, you must not hastily change your plans; but this does not mean that you shall not change if good reasons present themselves. The boy that decides one day that he will be a pro-

fessional man; next week that he will fit himself for business; next month decides that, after all, farming is the vocation for him, is drifting into a dangerous mental state. We want you to see in your chosen field all manner of good results. Be hopefully expectant in regard to it. You know what a magnet is and have seen it draw to itself minute pieces of iron, pins, etc. Expectant hope is a magnet that tends to draw success in life. Mental help is a great thing, boys; don't overlook it.

**Gather
Information
About Your
Vocation**

You must make it your business to learn all you can about the general field of activity you propose to enter. This does not mean to make a close, systematic study of it; that will come later on. But you are to learn what you can in a general way. Nothing will give you more courage and enthusiasm in your proposed vocation than such a general survey. If you are on a mountain, you can gain a better idea of the valley at the foot than if you were in the valley itself. Not only that, but the man on the mountain can see why it is necessary for the traveler to climb this hill, to cut across that piece of rough ground if he would get along fast. So the general information you

are gathering shows you why you will have to study thoroughly this part of your work and gain some practical experience in that part if you wish to advance rapidly.

**Getting
Up Steam**

You have seen many times a locomotive standing ready to pull a heavy train. Every now and then it gives an angry snort as some of the steam escapes into the air. But when the conductor waves his hand, that locomotive just walks away with the train. You see, boys, the engine was ready for business when "All aboard!" was shouted. The general information we are urging you to acquire is getting up mental steam. As you read of what has been done, advances made, triumphs won, the pressure becomes so great that every now and then it shows in your talk, or in the essays you write in school. But when the hand of destiny gives the signal, you will start off with ease that always accompanies reserve power, and you will move straight forward to success.

**Form
Expansive
Plans**

This fund of information will enable you to form broad, general plans of action. You will notice in your reading that the men prominent in their chosen pursuits are always men that take broad,

general views, and so see beyond the petty details of everyday affairs. Did you ever read about Luther Burbank? As a boy he was interested in farming. Perhaps you are just such a boy. But he caught glimpses of possible advance way beyond those of the average farmer. It struck him that he could make use of the forces of nature to develop new, more prolific fruits and flowers, grains and grasses. The whole world now delights to do him honor. He is still farming, but it is farming on a plane so far above the average farmer that there is no comparison.

Are you thinking of following agriculture? There is not a vocation in the world of greater honor. Its possibilities are equal to those of any other vocation. But resolve to rise above the petty concerns of agriculture and form broad-minded plans. Did you ever see an elevated road in a large city? It is generally called the "L." Those that take it go hurrying along above the walkers in the streets. Sometimes they can see over many blocks of ordinary buildings. Well, in this new age you must take the elevated road to success.

**Another
Example**

Perhaps you are considering the general field of electricity? There are thousands of men in our country known as electricians, and the different grades of workers in that field are very numerous. Thomas A. Edison was once a private in this army of electrical workers. He became interested in the mysterious problem of what electricity is and how it works. You know in the story of Aladdin and his lamp there was a genie connected with the lamp that had to do the bidding of the owner. That, of course, is an eastern, mythical story. But Mr. Edison, as he studied his problem, began to form a mental picture of electricity as a powerful, mysterious, wonder-working slave (really a natural force) that could be made to do all sorts of useful work. Today Mr. Edison's name is known all over the world, and many of the everyday comforts in our homes are results of his inventions. He traveled by the elevated.

**Applying
the Lesson**

Boys, you will find that the leaders in every branch of activity, those that have benefited the world, introduced new methods, made possible greater successes, have been broad-minded men, men

that rose above the smaller details (we do not mean neglected them), and from higher points of view caught glimpses of possibilities hidden from ordinary observation. Suppose we sum up the three points thus far considered; the three steps that you can take in planning for your chosen vocation—steps that you can take now, before the hurry and pressure of active life. Then we will talk about another part of your preparation.

1. Mental self-help. Get your thoughts right. Harbor only brave, cheerful success thoughts.

2. Get up steam. Throw in coal. Fill up the boiler. In other words, gather all the information possible concerning the general field of activity you are thinking of entering.

3. Take the L to success. It is more rapid, pleasanter and the outlook is better. All you have to do is to walk upstairs at the corner station. In other words, begin to form broad-minded plans of work.

Boys, you are not too young to do this. Recently the United States government sent a young man, just graduated from a technical school, to superintend the building of one of the most important electrical stations in the

world—a most responsible position. Why was he selected? Because, even as a boy at school, he was so full of his subject that he ventured to lay before his teachers wonderfully effective plans of work. You see, he took the L to success.

**Education
Prepara-
tion** And now let us have a candid talk about education, without which it is virtually impossible to succeed. Of course, accidents happen, and a man that can not read may stumble on a gold mine, but you are not the boy to rely on such an accident coming your way. Are you in high school? Very likely you have an impulsive desire to make a start in your chosen field of work. Often injudicious friends are suggesting that you have had enough schooling; that what you need is practical experience in the school of hard knocks (daily life). But we are going to urge you to complete your high-school work. You can do that and still take the three important steps on the road to success that we have been considering.

**The Story
of the
Rough
Pebble** You probably never saw a diamond in the rough. The chances are that you would not recognize it. The most of us would think it an ordinary

pebble. But experts take it in hand. It is polished and shaped until hidden splendor shows on all sides, and the powerful and wealthy seek its possession. Now notice, boys, the polishing and cutting left the diamond in such a condition that its beautiful powers could display themselves. Apply this to yourselves. You were endowed at birth with certain natural qualifications. On the whole, boys are very much alike, but again they differ one from the other in certain directions. No two diamonds are just alike, you know. Education is the mental polish and grinding that enables your faculties to show forth in their strength. In general terms, the more education you have the better can your faculties work, the more demand will there be for the services you can render in the field of activity you have chosen as your own.

The School of Hard Knocks You now see why in planning your life's work education is so necessary. And your education should be broad enough to touch, somewhere in its polishing work, all of your faculties. If one facet on the diamond be left unpolished, it may conceal the most brilliant gleam. One of the world's greatest scientists was considered a dunce in school until one more per-

severing teacher struck the right faculty in his school work. So, boys, don't be in a hurry to leave high school for the school of hard knocks. If you will take the three steps in preliminary planning we have recommended, and get a good, broad education in addition, you can take the elevated to success and avoid the disagreeable courses in the hard-knocks school.

The New Era and Education The wonderful new age comes with golden opportunities in one hand but the whip and spur of necessity in the other. Its message is, you can enjoy the blessings of this age, but you must prepare for them in youth, or they are not for you. You must prepare, then, otherwise, like the unfaithful steward, you will be deprived of the talents you started with because you did not use them. Opposed to that stern decree, boys, is the fact that the education of today is richer in content, more practical in character, more nearly corresponds to your needs and can be acquired with more ease than was ever before the case in this country.

Present Advantages Do you live in the country? Get your father to tell you about the school he used to attend when he was a boy

in the country. Your school—the building, the grounds around it, the rooms within (so conveniently arranged) and all the useful helps you have—is as far above what he enjoyed as ways of farming now—mowing machines, self-binders, sulky plows—excels farming in the days of scythes, cradles and planting by hand; the advance is just as marked in the quantity and character of the education given. You see, education now is intended to polish the whole diamond. In your father's days some of the many faculties we have were left almost untouched in the ordinary school; they were left for the hard-knocks school. In your father's day no one imagined that nature study was important. Now you are taught about flowers and birds and forest trees; you become acquainted with Mother Nature in her most pleasing dress; in her summer home where birds sing in the thickets and the air brings the perfume of harvest fields.

Education
Increases
Opportuni-
ties

Did you ever look at a drop of water through a microscope? A whole world of life and beauty is laid before you that you never dreamed existed. A microscope is a mechanical help

to the eye. Education is a help to the mental eye, and it sees beauty and utility and possibilities that the ignorant eye never notices. Walking along the shores of Lake Superior, the ignorant eye sees great ledges of red sandstone; the educated eye sees in those ledges the greatest iron mines in the world. The ignorant eye sees a falling apple; the educated eye sees the great natural law that holds the earth in its orbit and guides "Arcturus and his sons" (read about this in Job). And so it is in everything. Education shows opportunities all about you that otherwise you would pass by.

Now, boys, reflect that all this is yours, on easy terms, if you will take it. Wake up! Prizes never before offered are now extended to you in this wonderful new age. Greater facilities for gaining an education are at hand than ever before, and it is a broader, more practical education than in former years. But no one can force an education on you; you must accept the terms on which success is offered you. Do you know what a keystone is? Without such a stone the arch would collapse. Education is the keystone in the arch on which success rests.

**What
Others
Have Ac-
complished**

You can read in books devoted to that subject accounts of the struggles some men and women made to secure their education. You read of Lincoln studying his books before a log fire; of Elihu Burritt, the learned blacksmith, working at the forge with his books before him; of Horace Greeley, who went "reading to the woodpile, reading to the garden, reading to the neighbors." Scores of other examples could be given. Don't such accounts send your blood a little quicker on its way? Don't you feel the determination growing stronger that you, too, are going to be among the leaders? If you are the boy we hope you are, all that we have said is as seed falling on good ground. In other words, all your good resolves are strengthened. Can you think of some one that made a signal success in life? Do you think he would have done so if he had not in some way acquired an education? True, some of them acquired the larger part of their education in the school of hard knocks. It is not necessary for you to do that. You can take the elevated to success.

**One Thing
Needful**

The young man that would gain eternal good was told of one thing that he lacked. He had many qualities deemed necessary—the equivalent in those days of wealth, education and friends—but he yet lacked one thing, and, lacking that, lacked all. Boys, we want to mention one thing more that is so necessary that if you lack it—well, whatever else you gain, you are not going to win real success. You already know that you must get right mentally, gain information, plan broad plans, but there remains one thing.

The next time you go into a jewelry store look at the watches. Some of them are cheap, some very costly; some are in nickel cases, some in silver and some in gold cases. There is one thing that every watch in the showcase must have or it is worthless—a mainspring. In your thoughts, plans, underlying all your education, you must include the mainspring of noble resolves. That, you see, is the same purpose that formed the background of all vocations. It is the thought, plan, purpose that you are going to develop pure, vigorous manhood; that you are going to be one of the workers advancing what is highest and best in society, church and state.

CHAPTER XXXII

SUCCESS TRAITS OF CHARACTER

**Some
Specific
Traits to
Cultivate**

Are you sure you understand what we mean? Let us make it plain. There are some things a farmer must do to raise any kind of a crop. The land must be plowed and made ready in other ways, such as fertilizing it. That is general treatment. After that there is specific treatment according to the kind of crop one wishes to raise—treatment necessary for corn would not do for rice. It is so in life. Your mental, moral and physical powers require general treatment, if you are to get along well. You have been most earnestly advised on all these points in this book.

**Success—
Help
Traits of
Character**

We have had a most candid talk with you about choosing a vocation and laying the foundation for success. We now take up some special success traits of character that we wish you to adopt. Boys, you need have no doubt that the Infinite plan for earthly life includes cheer, success and

happiness. Something is wrong, either on the part of yourself or others, if your life fails to include these desirable results. It is your duty to plan and work for success by cultivating those specific traits of character on which success depends. You can do all this and still strive for the "one thing needful."

**How to
Proceed**

You strengthen the body by physical exercise, the mental powers by the drill and discipline of education. You are to strengthen success traits in the same general manner. You are to hold them in mind and apply them in daily life. Every day, occasions present themselves for their exercise. Do not think they are to be exemplified only on important occasions or to impress others—that will not do at all. You will never be good in arithmetic if you put off addition, subtraction, multiplication and division until you wish to work an example in mensuration. You will never be strong in success traits, unless you apply them in little things of daily life. You must climb the stairs, step at a time to take the elevated.

**About
Trifles**

One of the most valuable success traits is a right appreciation of trifles. The occasions are very few when a

man makes a fortune at one stroke. It has been done, but if you are wise you will not rely on such a chance coming to you; you will begin at once to make all the small savings you can. You can not become a good musician unless you practice every day. Never yet did a lawyer win any great success, who failed to inquire into all the trifling details of his cases. The founders of every great business paid close attention to the trifles connected with such business. So with you, if you wish success do not delay to practice this trait of character each day. Practice it in school work, in work you have to do at home, in whatever you may be employed to do. You are to take note of all the trifles that are connected with whatever you do. This habit becomes strong by practice and will be a great help in winning the success you desire.

**Thinking
It Over**

We have mentioned the importance of filling the mind with right general thoughts in regard to success. We are now speaking about the trait of giving careful thought to whatever you may be called to do. Turn it over and over in your mind. What are the reasons for the several steps you are taking? Can you suggest other

methods of arriving at the same result? There is nothing in life that can not be improved by devoting careful thought to its performance. All advance in science and art are won in that way. Old and reliable lines of business have been revolutionized by men that devoted thought to the processes employed, and introduced modern efficiency methods. Successful farmers are men that thought over every detail of their work and applied new methods to their work. Get the thought habit, boys. Whatever you are doing from day to day think it over. Let this habit grow on you in life. It is one of the most valuable traits of character you can cultivate.

Concentration of Purpose You have seen in jewelry stores, large magnifying glasses that we use to read very fine print. Perhaps you have used them as burning glasses. As you move such a glass, you notice the circle of light draw down to a point. It may be you have set fire to paper or shavings in that way? The heat that before was dispersed has been gathered at one point. You have concentrated it. You have read about enormous cannons that throw a shell weighing hundreds of pounds, many miles through the air. All

the powder behind that shell, if placed in a pile on the ground would result in a great puff of smoke and gas if set off by a spark. But when all its force is concentrated behind the shell—things are liable to happen.

**The Same
in Life**

What we urge you to do is to begin the practice of concentration in whatever you do from day to day. Perhaps you have a lesson to master, or some little business to attend to. Whatever you have to do, concentrate enough of your attention on it to do it well. Then when you come to your chosen vocation in life, you will be prepared to concentrate your energies upon it. The average boy is capable of winning average success in his chosen field; but winning success in several different directions at the same time is nearly impossible. If you can do it, you are more than the average boy, so the only safe course for you to pursue is to strengthen your powers of concentration. You certainly do not wish to be a "Jack-of-all trades," since that generally means "master of none." No, whatever you decide to do, resolve to succeed in that direction. When you win success, if you find you have surplus time and energy, you can interest yourself in other mat-

ters as an avocation, that you take on as a diversion.

Not Carried to an Excess A word of warning is not out of place. There is such a thing as having too much of a good thing. While urging concentration, it can be overdone. You overdo it when your whole being is forced into the narrow groove of your vocation. You may become so much of a farmer that all you know or can talk about is how to raise potatoes, for example. That is too great a price to pay for success. If you become such a success as a lawyer that all you know are briefs, precedents and technicalities, you are making a failure. Here is the test, boys, by which to gauge concentration. Do you remember what the background of every vocation should be? Whenever concentration or any other success trait looms so large that the background disappears, it is time to stop. You are not on the elevated, then, you are down on the street, you are even trying to cut across back alleys to success.

The Two Sided Success Trait Once a dispute arose between two friends as to the color of a shield. They became excited and were about to come to blows when, the wind blow-

ing the shield around, they discovered that both were right since the sides were of different colors. Ambition is a trait of character with two sides and it presents different appearances according to the side you are looking at. That is to say, it is a good or bad trait to cultivate according to the object and spirit with which it is pursued. A boy destitute of the proper ambition is never going to win a great success. One that is selfishly, unreasonably ambitious regardless of the rights of others will most likely prove a dismal failure. Once more the test is the supreme purpose of life. That is the standard test by which to weigh many things pertaining to life and success. A boy can not be too ambitious to excel in all worthy aims, in all worthy ways. He is on the wrong track if ambition becomes the dominating purpose of life, and if to gain his ends he is willing to trample on the rights of others.

To Cultivate Ambition	Are you in school? Be ambitious to stand well in your classes, to be known as a good scholar; so feeling, put forth the necessary work. Have you some daily work to do? Strive to excel in doing it, have an ambition to do it a little
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better than any one else. If you pursue this course in early youth, when you come to your vocation in life, you will be ambitious to stand among the leaders. Unless inspired by such worthy ambition you need expect only very medium success. Boys, cultivate worthy ambition but do not let ambition dominate you. Ambition is like fire, an excellent servant, a ruinous master. Very few men and women have greatness thrust upon them, most of them were spurred by a worthy ambition to succeed. Be truly ambitious, but remember the one thing needful.

**Seeing It
Through**

No doubt you have read, or have heard of the story of the race between the tortoise and the hare. That fable illustrates a splendid trait of character—perseverance. Many cases of misfits in life are self-made. The boy would have gotten along all right in his vocation if he had only determined to see it through. If you have a hard lesson in school, see it through. If you have work to do at home that is disagreeable or difficult to do, never mind, see it through. Every such conquest is a practice lesson that will prove to be a help to you in after life, when you must see your vocation through or

make a failure. Whether you enter professional life, or try to establish yourself in business or in agriculture, the probabilities are that for several years it will require all your energies and high resolves to see it through. Begin at once to cultivate that trait of character.

**Pluck, Not
Brass,
Needed** Polished brass has about the same appearance as a piece of gold.

Counterfeiters often use brass to deceive the unwary, and some cheap jewelry turns out to be brass. It can not stand the test. Gold is not affected by strong acids; brass turns black. There are two golden traits of character—pluck and self-reliance—that have a counterfeit representative. It is called brass. You know what is meant. It is “hot air,” brag and bluster. It is brass, not gold. Pluck and self-confidence are splendid traits of character for boys to cultivate. Pluck is not afraid of anything that a clean-minded boy ought to be able to do. If your courage and boldness are genuine articles, you are willing to work in earnest to make a success. They will stand the acid test of all kinds of hard and disagreeable experiences, presenting as smiling an appearance as ever. If they are the

brass variety, they will not stand the test of hard work but will soon lose their luster and you will make a dismal failure. Boys, do you know what changes all traits of character into the gold class? It is the purpose you put back of them. It is the background against which they are projected. You can make your pluck and self-confidence genuine gold and not brass if you will.

**Latent
Force**

A piece of coal may seem to be nothing more than a dirty pebble to a careless passer-by, but there is a large amount of hidden energy in that unsightly mass. When that energy is liberated by heat, it generates steam that can be used to move machinery in our factories, or be employed in any one of many important ends that heat serves. And then we talk about latent, or hidden, energy in moving water. In many ways we can call it out and set it at work, as at Niagara. But, do you know, boys, that most men never use a large part of their energy, but let it lie idle through life? One of the most eminent teachers in this country said that most men made use of less than half of their brain force.

**Use All of
Your
Forces** Boys, you must plan to call out all of your force. Success is hard to win now, it will be much more difficult in coming years. You must not let any part of your forces lie unused. That amounts to saying that you must do with your might what your hands find to do. The reward is certain. The Bible tells us that a man diligent in business shall stand before kings. We are sure that you enjoy a good game of baseball. The players that are in the big leagues play with all their might. None of their force remains idle. They play with their hands and limbs, eyes and ears, and with their brains. That is the way you must go at the great game of life. Be in earnest. If you take hold of your vocation in a languid sort of way, the umpire of fate will call you out before you have scored a hit.

**How to
Form Such
Habits** How will you form such a habit? Like any other habit, by practice. Begin in your studies at school. Go at them with the determination to make a home run. Are you set to do a piece of work on the farm? It makes no difference what it may be, do it with all your might. Don't see how easy you can make it, but do it as if you were covering the first base in an important game of ball.

Make it a business. Perhaps you are employed in some office, store or factory? Whatever it may be, master it in every detail. Then, when you take hold of your life work, you will have formed such an energy-habit that difficulties that would discourage some boys are easy for you. By all means, set every ounce of energy you possess at work.

**Be
Initiative**

This means to get out of the ruts and make use of new methods, but (pay attention now) think out new ways yourself. It is generally easy to follow copy, do what others have done, and in their way; but the prizes of life come to those that begin, or initiate, new methods of doing worth-while things. You can not name any really successful man that simply followed where others led. You may not be an Edison, Bell or Burbank, but the chances are that whatever you take as a vocation, by using brains, you will discover many ways in which you can improve in your work. If some great idea comes to you, well and good, work it out; but don't wait for big ideas. Get busy on the small ones.

**Improve
Trifles**

It is the little improvements that count. If you are not leaving idle a store of hidden energy; if you are using your

eyes and ears, and watching things generally, you will be one of the leaders. In your school lessons, are you mastering only enough of the principles involved to pass in your grades? That won't do. What new ways occur to you to work that difficult problem? Are you farming? Are you simply raising corn and potatoes or are you reaching out for every helpful suggestion that you can get hold of to improve your crop, and improve your methods of farming? You know what wonderful success the corn club boys have had? By improved methods they have surprised their fathers that have been farming all their lives. That is the reward for using new and practical methods. Whenever we get in a rut and stay there, we are doomed. We may, of course, plod along, but we see others riding by on the elevated to success.

**Mental
Self-Help**

We have already mentioned the importance of right thoughts. Now we want to remind you of the power of thought. One of the greatest salesmen in this country tells us that salesmanship is a mental process. He means that unless your mind is so given to your business that you feel that the sales must and can be made, you will prob-

ably fail in your effort. Boys (get this thought), success itself is a mental process. The power of thought is wonderful and successful men realize and act on that idea. It influences your health, and what can you do in life if you have not health? Your thoughts influence the circumstances that surround you. You will not be a plodding failure through life if you refuse to admit such a possibility in thought. The golden rule of success is: Think of, and work and plan for, success. Surely it is not necessary to call, once more, your attention to the great purpose of life and the one thing needful. If you forget them or act in opposition to them, no real success is possible.

The Square Deal Habit You have heard much about giving others a square deal; this expression really means treating them right. In several different ways, a willingness to give a square deal is a success trait most worthy of cultivation. In the first place be willing to give your vocation a square deal. Give it a fair trial; bring to your work what is necessary to win success. You know in a general way what is necessary; be willing to pay the price of success. You must bring to

your work education, energy, perseverance and other qualifications. Are you prepared to do this? If not, you are failing in your part of the work. You should not blame your vocation or your location or anything but yourself. Be willing to pay the price, and give your vocation a square deal.

A Square Deal for Others	A reputation of being one willing to give others a square deal in all transactions in which you engage is a great success-help trait of character. You become known as one whose word can be relied on; one that does not take advantage of others' necessities. Such a reputation will stand you in good stead when difficulties confront you. It is money and friends and a "pull" all combined in one. Why not strengthen such a valuable success-help? Even as a boy, you can win such a reputation. Keep your word in every act of daily life, in trifles as well as important acts. Scorn the thought of taking an unfair advantage of a playmate. Such a habit will grow on you. When you come to your life's work you will find that you have a mental helper that attracts success, opens the door of opportunity, and makes your work easy. Don't neglect this success help.
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Give
Yourself a
Square
Deal

The more you think about it, the more of meaning you will find connected with this expression. Are you giving yourself a square deal? You naturally think you are, but boys are often mistaken. Let us see. You were given a sound body, are you treating it fairly? You certainly are not if you are breaking God's laws of sex. Be honest with yourself in this matter. You have been informed and warned in this book. You have been endowed with a sound mind. How are you treating it? Are you giving it the benefit of a good education? Are you polishing the diamond so that it can properly reflect the wonders of nature? If not, you are failing in your duty.

Finally, you have been given a spiritual nature, one destined to survive when life, as we know it now and here, shall end. Are you heeding its call? Are you honestly trying to meet its demands? If not you are not giving yourself a square deal. This should be the supreme purpose of your life, the background against which are to be viewed the trials and triumphs of life. This is the greatest success-help trait of character you can cultivate.

CHAPTER XXXIII

A FAREWELL TALK—YOUR JOURNEY THROUGH LIFE

**Summing
Up** Boys, when you have taken an automobile trip, or a journey on the cars, it is pleasant and instructive to review the trip. You recall pleasant incidents that happened here and there. At one place, you enjoyed beautiful scenery; at another something of an excitable nature befell you. Then, drawing on your experience, you like to plan for other trips. We have been taking a trip along the success route through Boyhood Land. It has been our part to show you the way. We will go no farther on this trip. Before you is the unknown land of Manhood with its duties and privileges. Let us review our trip through the pleasant land of Boyhood.

**The Fields
of Sex** The first part of our trip, you recall, was through the little known fields of sex. For some strange reason most of those who attempt to guide boys through

Boyhood Land have avoided that part of the trip. We are sure you are glad you took it. Part of the way the road was a little rough, not as easy riding as along the well traveled routes taken by the majority of guides. You found it wonderfully important and interesting, and the information picked up on the way is going to be of greatest importance to you in your further trips. Thousands of young men a little more advanced would give all they possess if their guides had only taken them by the sex field route. They missed the experience that you have gained.

How You Will Profit You recall that as you journeyed along there were all sorts of pleasant results for those who took the right course—vigorous health, strong mental powers—leading straight to the heights of success. But on the left hand (those that took the wrong course) there were unpleasant scenes, since they led to the swamps and morasses of defeat. We are sure you will profit by that part of our trip. You kept your eyes and ears and understanding open. We are glad we took the route through the sex fields. And, boys, whenever you feel tempted to take

the wrong course in sex matters, read the notes we took on this trip. In other words, review the first chapters of this book. Keep your eyes fixed on the right course to pursue.

**Ideal
Boyhood**

Then we rode along through the plains of Ideal Boyhood. You remember we passed various stations on our way—Ideal Boyhood in the Family, in Society and in Religion—all pleasing and important resting places, from which splendid views could be had. No, you will not forget them. And in one part of the route, we found guide posts set up, indicating the right direction. It is so easy to make mistakes when journeying through the Plains of Boyhood. The right road is straight and narrow. Part of the way it is rough and you have to surmount little hills of daily duty, work and cares. But it is the right road and it leads to success. The broad, easy and well traveled roads that branch off to the left, appear to lead to pleasing scenes and pleasure resorts. The most of them end in defeat. But if you follow the instructions received at the various stations we have named, and then heed the guide posts, you will have no difficulty.

The Hills of Difficulty Leaving the Plains of Ideal Boyhood we have recently traversed the Plateau of Habit and have been climbing the Hills of Difficulty. We have come to one of the great natural divides in the journey of life. If we start from any of the important sea-port cities of our eastern coast, and journey west to the central valley, somewhere on our journey, we will have to climb the mountains and hills that form the divide between those two sections of our country. Well, the boy always has to climb the Hills of Difficulty that form the divide between Boyhood Land and the Central Valley of Manhood, if he is on the right road to success. There are other routes, to be sure, but you are extremely apt to wind up at defeat. The only safe route is right over the Hills of Difficulty.

Helpers on the Way We found some helpers on the way and formed the acquaintance of some of them. They are all official guides, tested, tried and true. You can rely on them. They have charge of the real success route. There are other helpers to be met, if you choose to travel the easier but uncertain road that so often leads to defeat. Some of the spurious guides are Ease, Pleasure, and Indo-

lence. We mentioned only a few of the official helpers. All such helpers come with a straightforward, manly message. It is "this way, boys." It may seem the harder road to travel, but it is the official route to success.

**On the
Crest**

We are now on the crest. Before us is the great Central Valley of Manhood land. Here we will rest, refit, and you will secure a new guide for your further journey. Let us enjoy the splendid views. To the back of us is the stretch of journey over which we have just come. The trials and struggles that met us on the way look small now. The fact is, boys, they were small, but the right route did not swerve from them, they had to be surmounted. Now that you get a true view of them, you see that they were all practice lessons, fitting you for the real struggle of life. In that spirit, we believe you are going to meet all the trials of boyhood life.

**The Only
Right Road**

We now see that there was only one right road through Boyhood Land. It is extremely easy to take the wrong road—you see them branching from the main road. They are broad and well traveled. But you now see that in all cases those that

took them had to either retrace their way, at a loss of time and energy, if they regained the right way, or else they had to cut across extremely rough and difficult stretches of country, and many of them got lost on the way. Those that continued on the wrong road found that the stations reached, that seemed so fair from a distance, were, after all, only way-stations to defeat. Boys, remember this, there is only one right road to success. If at any time in doubt, read up on the notes you took on the way—in other words re-read appropriate chapters in this book. You can not exhaust it in one reading.

**Looking
Forward**

From this crest, we can also take a look forward, though a mist obscures the view. But you can see that the road to success leads straight across the fertile, productive stretches of Manhood Land. You can also make out that the traveler will have to exercise great care or he will take some of the wrong roads leading off from the one straight road. We can assure you that the experience gained on this trip through Boyhood Land will help you all along the journey.

And now, boys, we bid you good-bye. We have faith in you. We believe you want to win real success. You have only one earth life to live and you can not afford to make a failure. This book is placed in your hands intended to be a Personal Help in this matter. But, boys, you will have to make the effort. No one can do that part of the work for you.

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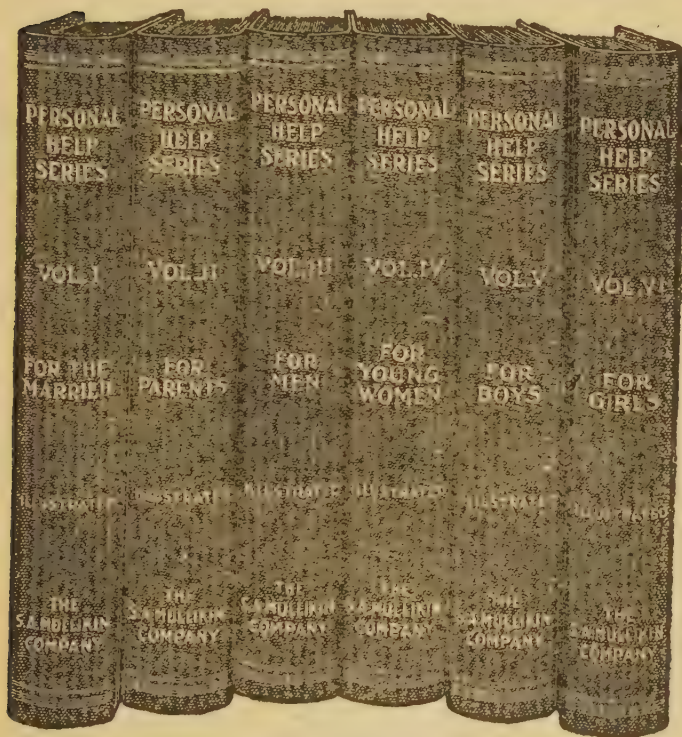
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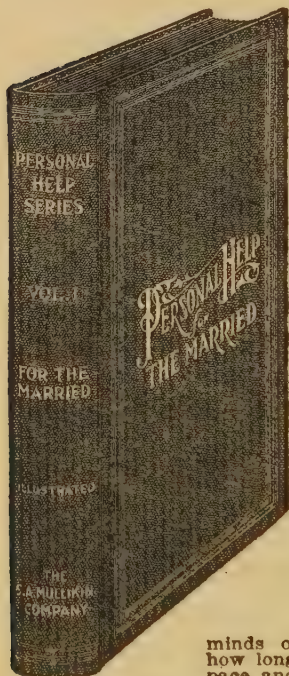
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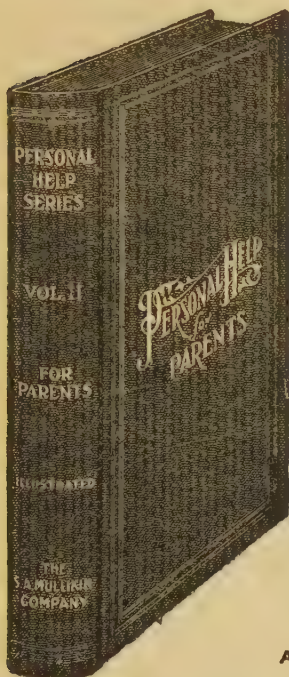
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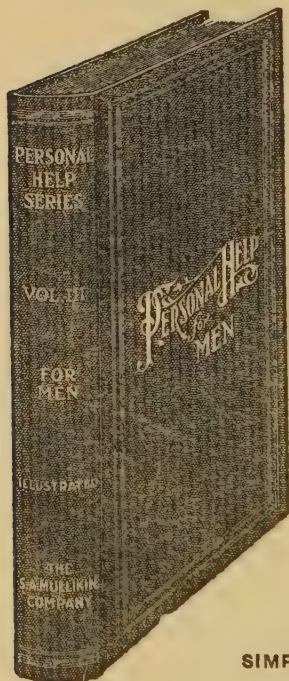
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Author of
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Every sentence of this greatest of all books for men is a chaste, practical, scientific explanation of what men should know about themselves. Every paragraph is designed to help men in some phase of their problems. Perhaps no living man has been consulted by more men, married and single, concerning confidential problems, than has the author of this volume. This personal touch with thousands of men, young and old, together with his lifetime of study and research, has enabled Professor Shannon to write a book for men which has been pronounced by wisest authorities to be the most practical in its field.

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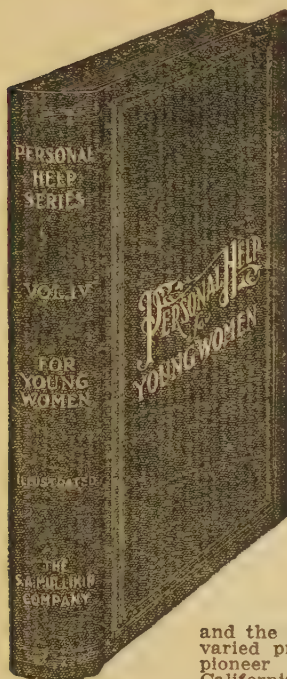
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A volume of clean, chaste, scientific, practical knowledge to help young women to their truest physical, social, intellectual and moral development.

By Mrs. Louise Francis Spaller

This volume is a continuation of the "heart to heart talks" that the author began in "Personal Help for Girls." It gives the wise counsel, wholesome advice, and helpful instruction needed by girls on the threshold of womanhood, and in the years of their early maturity.

This is an "after the war" book, and was written with a special view of giving to young women the vital knowledge that will best equip them to meet the many changed conditions that confront the young women of the present generation. Although the book is addressed to young women, the information presented will be of special value to all mothers and lady teachers who may wish to give talks that will contribute to the realization of the goal of the author—an achieved true womanhood.

AUTHOR EMINENTLY QUALIFIED

Mrs. Spaller has the sympathetic understanding of a mother, and the knowledge of a woman of wide and varied professional activities. She was the pioneer newspaper woman of her state, California; prominent as an officer in the

National Editorial Association; one of the seven women to serve on the Literary Committee of the World's Congress of Representative Women, Chicago, 1893; and seventeen years with the Riddell Lectures, during which time she counselled with thousands of young women and learned of their personal needs on the subjects of vital importance contained in this volume.

PROFESSOR SHANNON'S DEPARTMENT

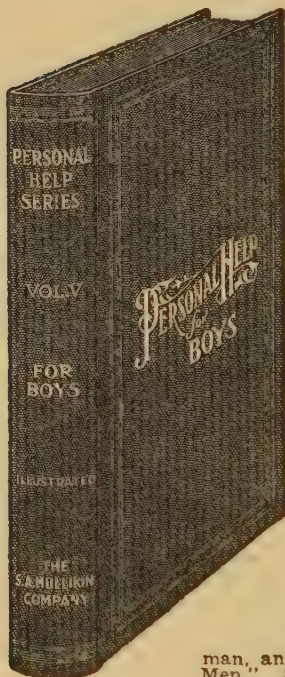
Aside from the splendid, practical helps found in this volume from the pen of Mrs. Spaller, Prof. Shannon has a department in which he gives to young women the benefit of his years of research, counsel, and lecture work in his chosen field as an expert on topics related to the vital questions of sex. He carefully considers neglected subjects and gives authoritative answers to questions connected with them.

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By

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Author of

The Personal Help Series

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on the development of ideal boyhood and character building, education and success.

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Just to the extent that prevention is better than restoration or reformation, it is wiser to place "Personal Help for Boys" in the hands of a twelve-year-old boy than to wait until he is a young man, and then give him "Personal Help for Men." Safeguard your boy with a proper knowledge of himself, and when he is a man he will possess self-control.

CHARACTER BUILDING TALKS

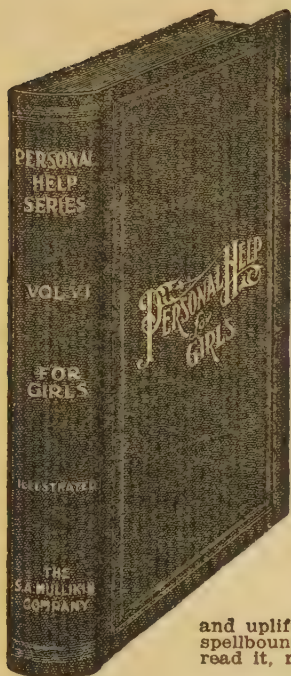
All normal boys ten years of age and over will eagerly read this book with great profit to themselves. The stupid and indifferent boy will read it, where he would read no other book. A boy has a natural interest in knowing the facts contained in this volume. He usually gets them in half truths from wrong sources. In this volume he will get the information he should have and will get it in the right way.

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A volume of "heart to heart talks" with growing girls concerning their peculiar problems, including timely counsel, wholesome advice, and helpful instruction under the general subject of "Learning to Live," particularly while approaching and passing through the critical period of early adolescence.

By

Mrs. Louise Francis Spaller,
Author, Lecturer, Journalist and
Traveler

We doubt whether a more interesting, more inspiring or more helpful volume for girls was ever written. In a large sense it is a contribution by Mrs. Spaller, to girls everywhere, of her talents, her broad knowledge of the subjects it covers, her extensive acquaintance with girls, and her wide experience as a lecturer, journalist and traveler. The literary beauty of the style in which this story is written, coming from the heart of a mother in love with girls, and who knows how to express that love in fascinating and uplifting language, is such that it holds spellbound, from beginning to end, all who read it, regardless of age or sex.

A HANDBOOK FOR MOTHERS

While this volume is for girls twelve years of age and over, it is also designed as a handbook for mothers to guide them in directing the paths of their daughters from an early age to maturity. The information herein found gives mothers suggestions and help in safeguarding reputation, building character and promoting health and happiness. It also touches the new duties and responsibilities resting upon young women of today, with a word of sympathetic warning, friendly counsel and hearty cheer from the depth of a mother heart full of love for girls. All of this is supplemented by a department of vital sex instruction by Professor T. W. Shannon.

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Vol. III—Personal Help for Men

A safe, sane, scientific explanation of man's sexual nature, with a series of questions and answers to help men solve their problems.

Vol. IV—Personal Help for Young Women

Young women, married or single, will find in this volume what they need to know.

Vol. V—Personal Help for Boys

Every boy to whom extracts from this book are read, at an early age, and who is permitted to read same later, will face the world with brighter prospects for a useful, happy, efficient and successful life.

Vol. VI—Personal Help for Girls

Not an ordinary book for girls. The talks by Mrs. Spaller on vital questions concerning the efficiency, happiness and success of girls are unusually helpful.

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